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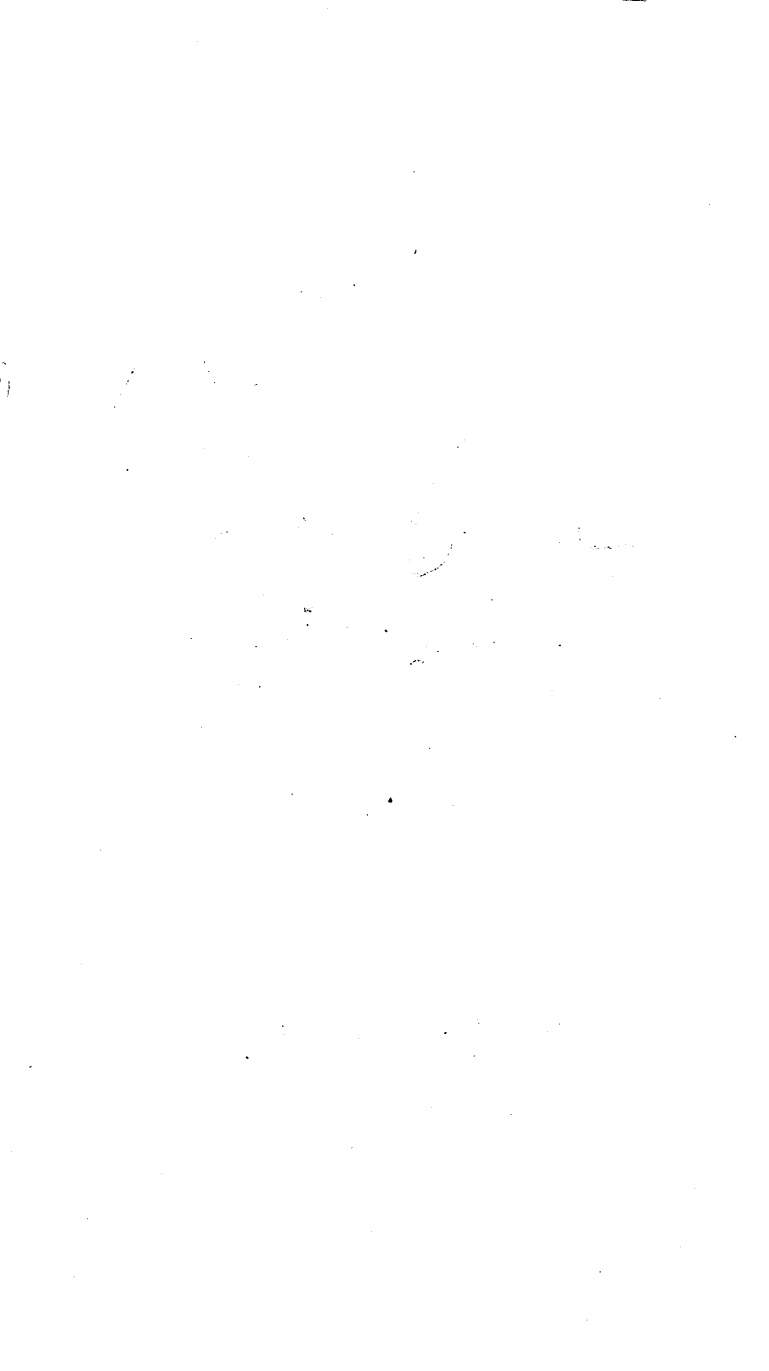
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142
CHRISTIAN JEW
ON THE
OLD TESTAMENT SCRIPTURES;

OR A
CRITICAL INVESTIGATION
OF THE

Historical Events, Institutions, and Ordinances,
recorded in the Pentateuch,

CONSIDERED AS TYPICAL AND EMBLEMATICAL OF A NEW AND BETTER
DISPENSATION.

ALSO,
THE PAST HISTORY, PRESENT CONDITION, & FUTURE PROSPECTS
OF THE JEWISH NATION.

BY
BENJAMIN WEISS.

“Behold, the days come, saith the Lord, that I will make with the house of Israel, and with
the house of Judah, a new covenant.”—JER. xxxi. 31.

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P R E F A C E .

THE Author of this little Volume is one of the House of Israel. He was brought to a knowledge of the truth as it is in Jesus, by the mysterious converting power of Jehovah Sabaoth, whose ways are in the Sanctuary. He was employed in connection with the Free Church Mission of Jassy, where he laboured five years for the conversion of his brethren. When, from recent disturbances in Continental Europe, the mission at Jassy was broken up, he came to Scotland to seek employment in another part of his Master's vineyard. On coming to this country it pleased the Lord to bereave him of what constituted his greatest treasure. His books and manuscripts were destroyed at Edinburgh, by a fire which broke out in the Caledonian Railway Depot, about 19 months ago. This stroke weighed so heavily upon him, that he was unable for several months to compose his mind for the purpose of committing any of his thoughts to paper. After residing in Edinburgh for about eight months, he left that city in July 1849, and went to Dundee. In Dundee several Christian friends requested him to deliver a course of Lectures on the Past History, Present Condition, and Future Prospects of the Jews. This he accordingly

did. In composing these Lectures, six in number, he followed the custom of his forefathers, who treat every subject from its origin. He began with the Perfect Creation of Man—the Fall—the First Sacrifice—the Corruption of the Human Race—the Deluge—the Call of Abraham—and the Deliverance of Israel out of Egypt. Following his original plan, he gave an outline of Israel's History down to the present day. He also gave an account of the Present Condition of that People, and of their Future Prospects according to the Word of God.

Before the Author had brought the course of Lectures, mentioned above, to a close, he was requested by his friends to prepare and deliver a course of Lectures on the Old Testament Types, with special reference to the book of Leviticus. He accordingly set to work, and drew up eight Lectures, which contained, as he thought, a just explanation of the various typical miracles, institutions, and ordinances, under the law.

After the delivery of his Lectures on the Types, the Author was repeatedly and earnestly requested by his friends to present both courses to the public in a combined form. This he takes the present opportunity of doing, and hopes, that, by the Divine blessing, they may be the means of throwing some light on certain passages of Scripture, which have hitherto, as far as he knows, remained sealed, and therefore unexplained.

B. W.

Sept. 1850.

INTRODUCTORY REMARKS.

IN order that the reader of the following pages may fully comprehend the nature of our investigations, we respectfully solicit his attention to the following Introductory Remarks.

It must be borne in mind that any traditions brought forward in this volume are not referred to for the purpose of establishing, on their own authority alone, any opinion whatever. They are brought forward only for the purpose of illustrating historical facts, or throwing light on obscure passages of Scripture. We have been particularly careful not to introduce any traditions except those which are supported by the very best ancient authority. Nevertheless the reader is earnestly requested to examine every new opinion, independent of all tradition whatever.

In treating of different subjects of the Old Testament Scriptures, according to their typical significations, we have taken the utmost care not to introduce Types of our own manufacturing. We have ever borne in mind that the law contained the shadows of good things to come, of which shadows Christ was to be substance. We have therefore pondered every subject and ordinance mentioned in the Pentateuch, and have introduced no Types unless where we were warranted to do so, either by New Testament authority or by obvious analogy.

When the institutions under the Old Testament

dispensation are compared with the revelations of the gospel of Christ, the correspondence between Types and Antitype must be considered according to the different characters of the Types. The shadows of old were evidently intended, not only to shadow forth Jesus Christ in his personal character as Redeemer and Mediator, they were also intended to prefigure His body the Church, and the relation in which she stands to her Head.

The character of the Types differ from each other, as "star from star differs in glory." Some "former things of old" were typical of Christ, as the fountain of salvation; some were typical of his incarnation; some were typical of his offices on earth; some were typical of his sufferings and last agonies on the cross; some were typical of his blood shed for the remission of sins; some were typical of his triumphant resurrection, and glorious ascension, and everlasting Priesthood in Heaven. But there were other types, which prefigured the miserable condition of sinners, in their natural state, and the glorious change which they undergo, when washed in the blood of the Lamb.

We must be particularly careful in what light we consider even those Types, which, according to Scripture, were evidently intended to prefigure something with regard to Christ. Thus, for example, the brazen serpent, lifted up by Moses in the wilderness, is analogically referred to by Christ himself. "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John iii. 14-15.) But was *the serpent* then a type of Christ? We answer, No. Had it been so, Christ would have said, "And as *the serpent* was lifted up by Moses, even so must the son of man be lifted up." But

our Lord expressly said, "And as Moses *lifted up* the serpent, even so must the Son of Man be *lifted up*." We thus see that it was not the *serpent* which constituted the type, but the *lifting up* of it. The rebellious Israelites had provoked their holy God by their ungrateful and faithless murmurings. He therefore sent fiery serpents among them, to be stung by which was certain death. Israel was thus taught that the sting of sin, whose originator is the invisible old serpent, the devil, was death eternal. When they cried unto the Lord to remove their poisonous and deadly destroyers, did He command the serpents to leave the camp, or cause an east wind to blow and carry them away? No. The Lord saw Israel's stiffneckedness and faithlessness; He saw also that his punishing rod would execute righteous judgment on some, but do good to others. He therefore did not at once remove the dangerous serpents, nor the natural consequences of their stings. The Lord prepared a wonderful remedy for the penitent Israelite, on whom the deadly poison of the serpents had no effect. He commanded Moses to make a brazen serpent, and raise it on a pole. Every wounded Israelite who looked upon this lifted up serpent, was saved alive. Israel thus saw that the Lord required of them obedience, faith, and confident prayer. With what eagerness must the wounded Israelite have raised his eyes to that wonderful remedy! He knew that the sting which he had received was deadly; but he saw at the same time the Almighty power of God. The very shape of the messenger of death was, by the will of God, made his cure, when he looked upon that shape with faith. This inexplicable mystery taught him to raise his eyes from things below, and fix them on things above. It taught him to place unconditional faith in the promises of

God. It was intended to shadow forth a most glorious mystery. It showed, that, when the Word of God (Jesus) would come into the world, to cure sinners of their spiritual wounds, and save them from the fearful results of the sting of sin, he would not do this, by removing at once the dangerous serpent, viz., Satan and sin, and the consequence of their stings, viz., death. No: The serpents were not to be removed at once; but their deadly poison, the sting of sin, which is certain death, was to loose its power over believers. Christ was to become sin for them; He was to expiate their sins on the cross. When therefore a sinner is convinced that he is wounded by the sting of the serpent, sin, he must not seek a remedy in things below; he must raise his eyes to a crucified Saviour, who triumphed over death and hell. Then shall he be able to say, "Oh death! where is thy sting? * Oh hell! where is thy victory?" The first result of Adam's sin was the natural death of the body; but, as the sting of sin is removed by the expiation of sins on the cross, the victory of hell is lost for ever. Hence Jesus said, "as Moses *lifted up* the serpent in the wilderness, even so must the Son of man be *lifted up*." Jesus was to be lifted up, in order to draw all men unto him, (John xii. 32.) The root of Jesse was to be lifted up, as an ensign for the nations, whom the Gentiles shall seek. (Isaiah xi. 10).

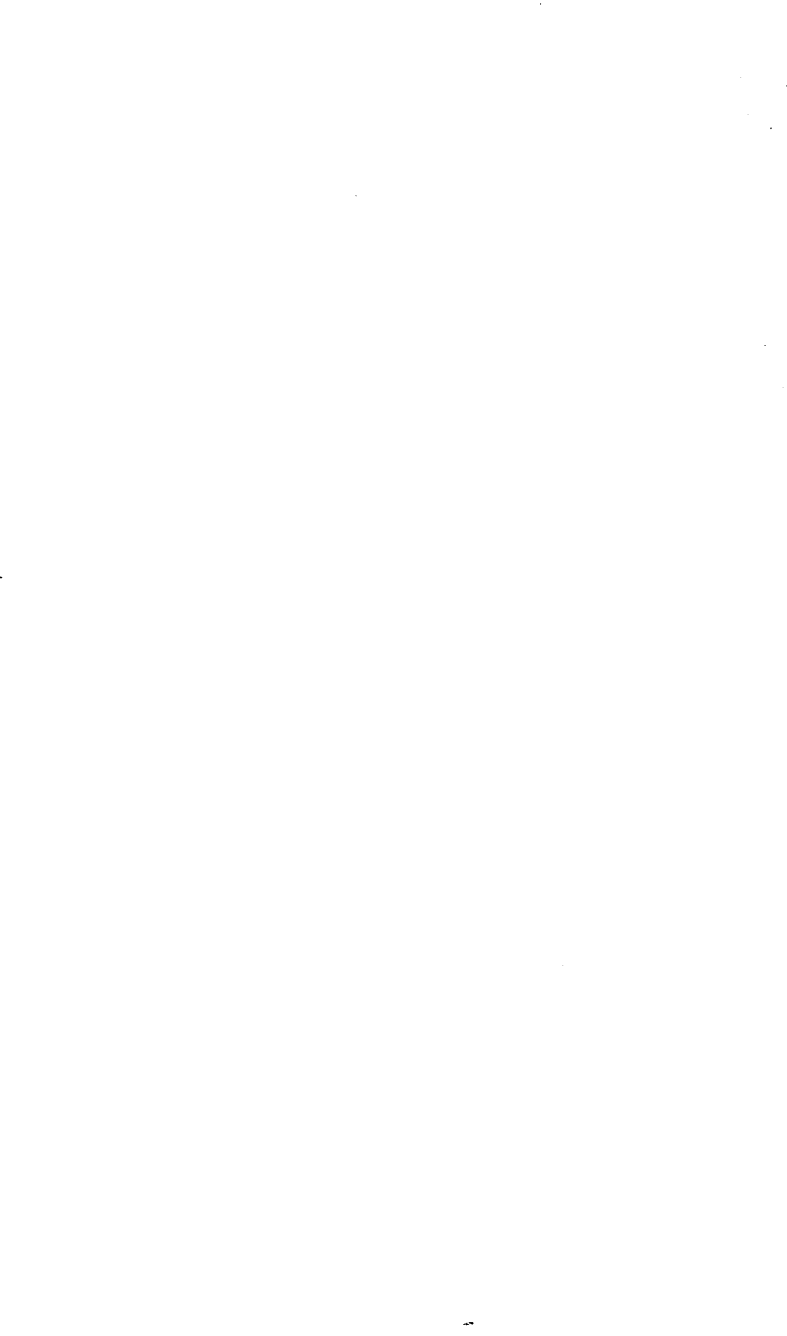
Thus we see that it was not the serpent itself, which constituted the type of Christ, but the lifting up of it, and the consequences of that lifting up.

* Not "Oh Death! where art thou?" because death is still in the world, as the serpents remained in the wilderness, and killed many faithless Israelites still. But as every cured Israelite could say, "Oh Serpent! where is thy sting?" so every Christian can say, "Oh Satan!—Oh Serpent!—Oh Sin!—Oh Death! where is thy sting?"

The same kind of interpretation we put upon the words, relating to Jonah, in Mathew xii. 39-40. Jonah himself was not a type of Christ; Jonah suffered for his *disobedience*. The *deliverance* of Jonah, after he had been three days in the whale's belly, was analogically referred to by Christ, when He said, "As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Our Lord did not say, "As Jonah, *who* was, &c." He referred only to the event, but not to the person. He said, "There shall no *sign* be given to this generation but the *sign* of the prophet Jonah." The analogy was drawn only between the signs, and not between the persons.

We deem it unnecessary to make any further remarks in this place. We earnestly solicit our readers to exercise Christian forbearance, if, in perusing the following pages, they meet with views, which may run counter to those popularly received. Any new opinions, which we may have brought forward, are not brought forward for the purpose of stirring up a spirit of controversy among Christian brethren. They are brought forward solely from a desire to contribute, as far as we are able, to the clearing up of certain obscure passages of Scripture.

"The secret things belong unto Jehovah our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." (Deut. xxix. 29.)



A CHRISTIAN JEW

ON

THE OLD TESTAMENT SCRIPTURES.

CHAPTER I.

PERFECT CREATION OF MAN.

“ Thus saith the Lord God, he that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein.”—ISAIAH xlii. 5.

IN the above passage reference is made to the creation of the world according to the Mosaic account. When Jehovah had called forth light out of darkness, and summoned into existence by the word of his power the heavens, and all the host of them—when he had established the earth by his wisdom, and replenished it with an infinite variety of organised beings—he created man in his own image, and breathed into his nostrils the breath of life. Being made but a little lower than the angels, he was endowed with a far higher, and nobler nature than that which the Almighty had bestowed upon the other creatures. In every part of his constitution he bore the stamp and impress of superiority. His erect figure, and physical structure far excelling that of the noblest among the lower animals, were the outward signs, and, in no small measure, the cause of that dominion over the creatures, which his Maker conferred upon him. But it was in his intellectual, moral, and spiritual nature that he reflected the image of his divine original—that the surpass-

ing dignity of his being, and the greatness of his destinies, were displayed and foreshadowed. The face of man, that looketh upward, is a fit emblem of the heavenward aspirations of his immortal soul. He partakes of an animal nature in common with the unreasoning creatures, which God has put under his feet. He is subject to the influence of like appetites, propensities, and desires. He feels the same ever-recurring wants, and supports his animal existence in the same manner. But feelings, which are quite irrespective of the gratifications of sense, arise in his breast. He is conscious of desires, which have no relation to the necessities of his physical nature. Ever dissatisfied with present enjoyments, he aspires to a higher, nobler, and more perfect state of being. The things of sense and time cannot minister to the wants of his spiritual nature, nor satisfy the longings of his soul, after the great and the noble. This fair world, though it be replete with manifestations of the Almighty Creator's power, wisdom, and inexhaustible bounty, and though it affords facilities for the highest degree of enjoyment, so far as the lower part of his nature is concerned, is nevertheless felt to be no fit continuing city, no fixed place of abode for him. He anticipates a sphere more suited to the great ends of his being. Though his material frame shall crumble into dust, and become part of the clod of the valley, yet all his hopes point to a better country, where he shall hold immediate converse with the Almighty Father of his spirit, and, with enlarged powers and capacities, glorify and enjoy him through all eternity.

In Hebrew, the soul, or spirit of man, breathed into him at first by Jehovah, is called נִשְׁמָה (Neshamah), "the breath," the breath of the Lord. It is also called רוּחַ (Ruach), "spirit," which must

not be confounded with (*Ruach*), "the Spirit," meaning the Holy Ghost. The prophet Isaiah, (xlii. 5), uses both נִשְׁמָה (*Neshamah*), and רִיחַ (*Ruach*). "He that giveth נִשְׁמָה (*Neshamah*), breath," viz., a soul unto the people upon the earth, and רִיחַ (*Ruach*), "spirit to them that walk therein." Both these expressions mean the soul; and the force and beauty of the language are the cause of the repetition. Again, in Isaiah lvii. 16, we have these words, "For the spirit goeth forth from me, and the souls I have made." יָצְאוּ (*Jatoph*), which, in the version commonly used, is rendered "should fail," means, to cover or wrap. The soul, which is the breath of God, goes forth from him, and, by his command, covers itself, as it were, with the body of man, or wraps itself therein. In the fifteenth verse of the last-mentioned chapter, the Lord is represented as saying, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Then follows the reason, "For I will not contend for ever, neither will I be always wroth, for the spirit, (or the soul), that wraps itself in man, goeth forth from before me, (it is my breath), and the souls have I made," that is, "These souls or spirits of men are my creatures; I have called them into being, and commanded them to animate the bodies of men. Therefore, I shall not condemn them in my wrath, but will pardon them through Jesus, my well beloved son."*

The circumstances accompanying the creation of man indicate, in a striking manner, his superiority over the other creatures. For when the Lord created the various tribes of the lower animals, he

* From the 15th verse of this chapter to the end, special reference is made to salvation through Christ. Compare Gen. viii. 21.

said, "Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so," Gen i. 24. God commanded the created elements to bring forth the myriads of inferior creatures, which people the earth and the sea. But such was not the case at the creation of man. The Lord did not say, Let the earth bring forth man. He, the Almighty, formed his bodily frame, and breathed into his nostrils the breath of life. The Divine Creator was himself, in an especial, and immediate manner, at once the former of his body, and the father of his spirit. For what is the breath of the Eternal One but an immortal soul?

A third and more frequent Hebrew word for soul is, נֶפֶשׁ (*Nephesh*). "Man," it said, "became לֵנֶפֶשׁ חַיָּה (*Lenephesh Chaia*), a living soul." When Paul refers to this, he says, "And so it is written, the first man Adam was made ψυχήν ζώσαν, a living soul." 1 Cor. xv. 45. Now, though these expressions are often used, both in Hebrew and in Greek, to denote animal life, or a living creature, we must nevertheless judge of their meaning according to the connection in which they are used. Thus the Hebrew word רוּחַ (*Ruach*) denotes air, breath, spirit, soul, and also the Holy Ghost, the third person of the Godhead. The meaning of this word must therefore be modified, by the accompanying context. The same is the case with the word נֶפֶשׁ (*Nephesh*), "soul." The subject, to which it refers, must fix its meaning. Thus, for example, in Isaiah liii. 10, "When נַפְשִׁי (*Naphsho*), his "soul" shall make an offering for sin;" this word *Nephesh* cannot mean animal life, or a living creature. It must signify the ever-living, and never-dying soul of the Saviour. Again, in Psalm x. 16, David says, "Thou wilt not leave נַפְשִׁי (*Naphshi*), my soul in

hell." And when this passage is quoted in Acts ii. 27, the sacred penman uses the expression $\psi\upsilon\chi\eta\ \mu\omicron\upsilon$, which must be rendered *my soul*. Also, in Isaiah xlii. 5, Jehovah says concerning his son, "Behold my servant, whom I uphold, mine elect, in whom נַפְשִׁי (*Naphshi*) my soul delighteth." And in Matthew xii. 18, where this verse is quoted, we have these words, "My beloved in whom, $\psi\upsilon\chi\eta\ \mu\omicron\upsilon$, my soul is well pleased." But, lastly, 1 Sam. xxv. 29 must settle the matter—"Yet a man is risen to pursue thee, and to seek נַפְשְׁךָ (*Naphshecha*) thy soul. Now, will any one imagine that this refers to animal life? If so, let him read farther—"But נַפֶּשׁ אֲדֹנִי (*Nephesh Adoni*), the soul of my Lord shall be bound in the bundle of life with Jehovah thy God." This removes all doubt with respect to the word נֶפֶשׁ (*Nephesh*), which, besides its other significations, must also denote a spiritual, invisible, living, and never-dying creature, which is the human soul. See Gen. xxxv. 18; 1 Kings xvii. 21, 22; 1 Sam. ii. 35; Jer. li. 14; and Amos vi. 8. Many such passages clearly show, that, when it is said, "the Lord breathed unto his nostrils the breath of life, and man became a living soul," it has special reference to the immortal soul, which was created by the breath of the Lord. When Jesus appeared among his disciples, he breathed on them, and said, "Receive ye the Holy Ghost," John xx. 22. But when God made man, he breathed into his nostrils a living, and, though at that moment created, yet a never-dying soul.*

* There is certainly no other word in the English language, better fitted to express the meaning of the Hebrew word נֶפֶשׁ (*Nephesh*) than soul. Soul denotes not only the immortal spirit of man, but also the vital principle, the last of which may be applied to an animal. נֶפֶשׁ (*Nephesh*) may denote animal life also. But as this word is used again and again in Scripture to

This soul, which was given unto Adam, was not merely a principle of animal life, but a thinking substance, an intelligent mind. Man became not merely a living creature, but a rational and responsible being, a moral agent, an immortal spirit. He was endowed with the faculty of discriminating between right and wrong, between good and evil. A freedom of will was conferred upon him, in virtue of which, he was at perfect liberty, if he was so inclined, to choose the one, and refuse the other. The body, with the earthly lusts thereof, was put in subjection to this nobler part of his nature. In the emphatic language of Scripture, he had the law of God written on his heart. He was powerfully impressed with a sense of the divine beauty of holiness. He entertained large, and enlightened views of whatever related to his temporal or eternal welfare. He knew, and felt, that the paths of virtue were alike the paths of his highest duty, and best interest. The dictates of his understanding, and the feelings of his heart—his conscience, as well as his natural self-love, alike suggested the necessity of placing a restraint upon the violence of his earth-born passions, of curbing his wayward and selfish desires, of prescribing bounds and moderation to the flesh, and of considering the great chief end of his being, which is to glorify God, and to enjoy him for ever.

Such was Adam, the father of all races that dwell on the surface of the earth,—yes, the alone progenitor thereof. Let us then try to realize something like a conception of the glory and happiness which our illustrious forefather enjoyed before he fell from

denote the immortal soul of man, and only two or three times to denote the vital principle, we may conclude that the expression "man became a living soul," does not imply, as some Lexicographers have supposed, that he became a living animal, but means that he became a living and never-dying soul. This is the truth, and nothing but the truth.

his first estate in Paradise. There he dwelt the fairest of God's creatures. There he reigned the crowned prince of this lower domain, and the joy of the whole earth. His body, how fair and comely! what vigour and perfection from the very instant of his creation!—not subject to death, containing within itself no principle of decay, and which, but for sin, would have continued to flourish in immortal youth. His soul, like the angels in heaven, pure and holy, innocent and happy, full of righteousness and sanctity. When shall we behold such a glorious and happy human creature? When shall we see the power of sin and death completely destroyed, their baleful effects neutralised, and our nature restored to the purity and dignity of its pristine state? Never in this sin-defiled world, till the last enemy shall be trampled under foot, when death shall be at length swallowed up in victory, and Christ shall present his people to his Father, and no spot nor imperfection be found in any of them, when the glory and happiness of the redeemed shall be perfect through all eternity.

The garden of Eden, which was assigned by the Lord to Adam for a residence, was adorned with every production of the vegetable world which could delight the eye and gratify the taste. Into this beautifully furnished Paradise was Adam placed along with his miraculously created wife. The earth was their floor, and never was a floor so richly inlaid. The sky was their roof, and never was a roof so curiously painted and decorated. Beneath verdant trees were their retreats of repose, and never were places of retirement so beautifully adorned. Here they lived in peace and felicity, in spotless innocency and simplicity of heart. They rejoiced at the sight of God and his angels. There was no evil thought in them. The constant subject of their meditation

was how they should glorify their Maker, who had created them in his own image, who had given them dominion over the works of his hands, and put all things under their feet.* “Lo, this only have I found, that God hath made man upright” (perfect.) Ecc. vii. 29.

* How long our first parents continued in their happy state, we cannot tell. It nevertheless seems probable that a considerable time elapsed, between the creation of Adam and the day when he was put into Paradise, as it must have taken a considerable time before the trees grew up, and bare fruits. Before Paradise was made ready, Adam was to eat of the herbs which grew upon the face of the earth. Now, there is no mention of herbs made for his support in Eden, but fruits of the trees are alone referred to. It seems also that Adam and Eve lived a considerable time in their happy state. This was one of my earliest impressions.

I have said that a considerable time must have elapsed before the trees in Eden grew up and bare fruits. In support of this statement, I would remark, that, when God planted Paradise he did not say, “Let a garden appear.” The Bible affirms that he *planted* a garden. But it may be said, was not the Creator able to make Paradise flourish with full grown trees in a single day—nay in a single hour? To be sure he was; but was not Moses able to tell us so? Moses expressly says, *וַיַּיֵּץ* (*Vayita*), “and he planted.” In the three foregoing verses we see clearly that after the six days creation, everything was left to nature’s arrangement. In the ninth verse we have the expression *וַיַּצְמַח* (*Vayats Mach*), “and the Lord caused to grow.” Every one, in the least acquainted with the Hebrew tongue, must at once see that the trees, &c., took some time to arrive at maturity.

When the serpent asked Eve, if God had not given her and Adam liberty to eat of all the trees in the garden, she answered, “Of the fruits of the trees of the garden *נֹחֵל* (*Nochel*), we do eat”—not, we may eat. This shews that they must have lived for a considerable time on the fruits of the garden, and were very familiar with them. The events and occurrences, previous to Adam’s fall, appear to have been so manifold and important, that it seems probable, nay even certain, that he continued a considerable time in Eden.

CHAPTER II.

THE TREE OF KNOWLEDGE AND THE TREE OF LIFE.

THERE is scarcely anything in the Old Testament Scriptures on which more speculative erudition, and greater powers of investigation have been expended, both by Jewish, and Christian writers, than the nature of the tree of life, and the tree of knowledge. All their labours, however, have been attended with little or no success. The former have been more anxious to bring forward their own conjectures, than to study the plain sense of the words of Moses ; and liveliness of fancy has frequently betrayed them into the most extravagant absurdities. It is no doubt humbling to the pride of human talent, and learning, to be forced to confess, that it is impossible to arrive at a satisfactory conclusion with respect to this matter. But it is our conviction, that, in the Mosaic history of the creation, and fall of man, a world of hidden, and mysterious meanings lies concealed beneath the obvious sense of this portion of the Divine Word. The wisdom of the Spirit of God, speaking in the Scriptures of truth, is unsearchable, and unfathomable. Solomon, the wisest of men, abandoned the attempt to explore the hidden depths thereof, with these words, " Then I beheld all the works of God, that a man cannot find out the work that was done under the sun, because though a man labour to find it out, yet he shall not find it ; yea, further, though a wise man think to know it, yet shall he not be able to find it." The sacred writer, for wise and good purposes, has left the more deep, and spiritual meanings of the subject of his history undiscovered. While Moses only tells us that the seducer of our first parents

was a serpent, the New Testament Scriptures inform us that this serpent was the devil : " But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ," 2 Cor. xi. 4. And in chap. ii., at the 11th verse, we read, " Lest Satan should get an advantage of us ; for we are not ignorant of his devices." In Revelation, Satan is called the old serpent.

But shall we ascribe to the trees a spiritual meaning also? It might be plausibly argued, that the tree of life means the deeds or the fruits of obedience and innocence. We find that wisdom, uprightness, and godliness, are called trees of life, Prov. iii. 18 ; xi. 30 ; xiii. 12 ; xv. 4. In like manner it might be said, that the tree of knowledge of good and evil was so called because the prohibition, to eat of its fruit, provided a test of Adam's virtue and obedience, whether he should continue to follow after good, or suffer himself to fall into evil. But this would not be the doctrine of Scripture. Moses expressly tells us that the fruit of this tree possessed the power of imparting unto man the knowledge of good and evil. With regard to the properties of the tree of life it will be sufficient to quote a single passage, " Lest Adam put forth his hand, and take also of the tree of life, and eat, and live for ever." We see no difficulty which could warrant the spiritualising of this subject. When we consider the mysterious plans of the Ancient of Days, we are inclined to ask, Why has the Lord created this lower world at all? Why has he created man? Why did he allow him to fall? The Word of God supplies us with an answer to these questions—" Everything created is in my name, for I have created him for my glory, I have formed him, yea I have made him," Isaiah xlviii. 7. Hence the necessity that man should

possess a free will. If it had not been so, there would have been no glory in his obedience, no glory in his restoration by a triumphant Saviour, no glory in bruising the head of the serpent, whose measure of apostasy, and last sentence were to be completed with his rebellious dominion on earth. Therefore, as the Lord was pleased to reveal these mysteries unto us, by the Spirit of truth, we may leave the rest untouched, and say "God's thoughts are not as our thoughts, nor his ways like our ways." As we see in those parts revealed unto us the glory and wisdom of the Almighty, so we may rest assured that things unrevealed in the Old and New Testaments occupy a prominent place in the counsels of the Godhead.

The historical account of the tree of life, and the tree of knowledge, is as follows. When God planted the garden of Eden, he distinguished two particular trees from the others, by the wonderful properties of their fruits. Each of these trees was again distinguished from the other by its own special character. The one possessed the power of imparting eternal preservation to the animated body.* It was hence called עֵץ הַחַיִּים (*Ets Hachayim*), "the tree of life." The fruits of the other stimulated and intoxicated the human senses, thus strengthening the lusts of the flesh, opening man's carnal eyes, and shewing him the beauty of nature and the various productions of the earth. They chained man to the world and its foolishness, and bound him in fetters of misery. His spiritual sight was blinded, and he was estranged from his holy Creator. This tree was called עֵץ הָרַעֲיָה טוֹב וָרָע (*Ets Hadaas Tov Vara*),

* This does not exceed the omnipotence of God. In the present day there is a plant well known to Naturalists, which has the power of prolonging life, but which, at the same time, contains a deadly poison.

“the tree of knowledge of good and evil.” When God put Adam into Paradise, he forbade him, on the pain of death, to eat of the fruit of this tree.* This commandment Adam was to consider as a warning and exhortation for his welfare. The penalty of his disobedience was temporal and spiritual death. The lamentable results justified the severity of the commandment, for, no sooner had he broken it, than he experienced the terrible consequences of his crime. His eyes were opened to a fatal knowledge of good and evil. His senses were strengthened, his carnal desires were inflamed. His pure and holy nature became corrupted, his innocence was gone, and his righteousness lost. His communion with God was interrupted; another master was now to be served. Flesh claimed inferior lusts, and carnal pleasures. His soul went forth after the foolishness of this world, and wandered on the mountains of vanity. He became the bond-slave of Satan, and his lawful captive; and, as he had to serve two opposite masters, fear and trembling attended the discovery of his crime. His native honour became nakedness; his former innocence and angelic purity were changed into iniquity. He sought now to evade the presence of his former master by every possible means. He trembled because he knew the almighty power of God.†

* This threat has often been misunderstood. The Hebrew word *בְּיוֹם* (*Beyom*), is often used to denote an uncertain time, as in chapter ii. 4.—“In the day that the Lord God made the earth and the heavens.” Now we know that they were not made in the same day. And very often the prophets say,—“In that day,” or “The day cometh,” which does not mean any particular day, but simply a certain time. In 1 Kings ii. 38; Isaiah xi. 16; xii. 1; Lam. iii. 57; Ps. lxxviii. 42, &c. &c., the expression “days” refers to times. God therefore seems to have meant, that, when our first parents ate of the forbidden fruit, they should from that moment consider themselves under *sentence* of death.

† There is good reason to conclude that the results justify the name of this tree more than the fruit.

In such a lamentable state, he heard the approaching footsteps of the holy, and terrible Jehovah, and hastily hid himself, with his deluded partner, among the tress of the garden, thereby manifesting his consciousness of guilt, and the egregious folly of attempting to escape the all-searching eye of a righteous God. Here they tried to bury their reproach and misery. And when the Lord called upon Adam, "Where art thou?" "I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself,"—thus answered the fallen creature to his Almighty, and Omnipresent Judge. "Adam, Adam," replied God, "where is thy purity, thy holy simplicity, and all the precious gifts, which I bestowed on thee, on the day of thy creation? Where is that pure joy, which my appearance always caused to you? What nakedness hast thou now discovered in thyself, which makes my presence this day so painful to you? Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" Both were constrained to confess their guilt. Adam admitted, that he had yielded to the entreaties of his wife, who was but dust and ashes, and had disobeyed his Divine Master, whose name was Jehovah Sabaoth. Eve attempted to excuse herself by throwing the blame upon the serpent. But there was no need of any confession on the part of Satan. He had long before fallen from his first estate, and an irrevocable fiat had gone forth against him from the Almighty. In the present case Satan had imagined that he was victor by his malignant stratagems, but he soon discovered his mistake. The Lord said unto him, "I will cut off thy intimacy and friendship with the woman, and will put an everlasting enmity between thee and her, between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." This gra-

cious promise, which was to be accomplished in the Messiah,* this blessed comfort for the broken-hearted sinner, as the only rock of human hope and salvation, was pronounced by the merciful Father previous to the fearful, but just and righteous condemnation of Adam and Eve. The most severe part of their sentence was, "Dust thou art, and unto dust shalt thou return."

CHAPTER III.

THE FIRST SACRIFICE.

THUS the ruins of self-destroyed man lay before the Almighty Creator. When God, in his infinite righteousness and justice, pronounced sentence of death upon our first parents, can we imagine, that these poor, unhappy delinquents, heard this sentence with indifference? As they could expect no more to hold uninterrupted communion with God all the days of their earthly existence, and as they heard his voice now for the last time—not in the quality of a kind and indulgent parent, as heretofore, but in that of an awful judge—they doubtless availed themselves

* One thing very remarkable here is the expressed difference, between the subjects of the enmity, and those of the battle. God says, that he will put enmity between Satan and the woman, and between his seed, *i.e.*, his deluded servants and agents (see Matt. xxxvii., John viii.), and her seed, *i.e.*, the children of Christ. In the second clause, the verse takes a turn, viz.. "He," who shall be the seed of the woman—He, (and not, it) shall bruise "thy head," and not the head of thy seed. O blessed promise! He will bruise thy head, thy whole existence. Thou shalt bruise only his heel—thou shalt only sting his body, but not injure his spiritual majesty—a certain triumph foretold.

of this opportunity to fall on their faces in supplication and prayer, humbly to confess and acknowledge their sin, and entreat pardon of their offended God, pleading his loving kindness, mercy, and grace. The hearer, and answerer of prayer looked with pity and compassion on our fallen parents. But what could be done for them? Where was the balm to be obtained, to pour into their deep spiritual wounds? Who was the physician, that would undertake the cure of such a dangerous, and fatal malady? What able and benevolent individual would advance the sum, pay the ransom, and thus redeem these lawful captives of sin, and Satan, from their miserable slavery? Man had sinned against infinite goodness, and the enormity of his crime was therefore beyond all computation. To expiate such guilt, a sacrifice of infinite value was imperatively demanded by Divine justice. The Redeemer must be partaker of all the excellencies, and endowed with all the perfections of the Godhead. In the Divine dignity of his person lay the value and efficacy of the atonement to be made for sin. No angel was found in the vast regions of heaven, competent to take this task upon him, nor a Redeemer amongst the innumerable hosts of spirits. Jesus Christ, the only begotten Son of the Father, the crowned Prince of Heaven, and the chief captain of Jehovah's hosts, graciously condescended to become flesh, to be put under the law, to suffer death for the souls of men, and thus deliver them from going down to the pit.

Having thus undertaken the great work of salvation,* Jesus immediately entered on the glorious

* In the 7th verse of the 45th Psalm, David tells us that the motives which induced Christ to undertake the redemption of mankind were his love of righteousness, and hatred of sin. If zeal for his Father's house devoured his tender flesh and gentle heart here below, how much more were his zeal and righteous

duties of his office. He became the angel of the covenant of blood, the gracious interpreter, the messenger of peace and mercy. As the angel of Jehovah's presence, and the steward of his house, the keys of time and eternity, of salvation and punishment, of death, and hell, and heaven, were delivered unto him. Riding in his chariot of salvation, the Mediator between God and man, and Saviour of the world, brought the first tidings of joy to our broken-hearted parents. He revealed unto them the great plan of redemption, and pointed to the sacrifice on Calvary, by which the seed of the woman should bruise the head of the serpent, and overthrow the power of the evil one. At the same time he instituted the sacrament of sacrifices, as a token of remembrance of the everlasting covenant of blood. He showed them the nature and character of these sacrifices, as typical of the sacrifice of the Lamb of God, who should bear the sins of the world, and as a sacrament, at the celebration of which faith must be exercised in the antitype of the Mosaic types, and in the substance of the Mosaic shadows.

We must consider the sacrifices in general, as pledges and sureties for the future accomplishment of the work of redemption, and salvation, through the atoning blood of Christ. This will be more clearly understood, when we compare the type with the antitype. Let us consider the mysterious words of our Saviour—"Verily, verily, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my

indignation kindled, when he beheld the wickedness of the devil, and his malicious designs against the human race. This was more than Jesus could bear. He resolved to restore our fallen race to salvation.

flesh is meat indeed, and my blood is drink indeed. He, that eateth my flesh and drinketh my blood, dwelleth in me and I in him," John vi. 53-56. And though many of his disciples were offended at these divine words, and though Capernaum's carnal children murmured at these spiritual doctrines, and said, "This is an hard saying, who can hear it?" still we know that those, regenerated by the Spirit of God, understood these deep sayings, and comprehended the meaning thereof, especially when Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, they are life," John vi. 63. Accordingly when our Lord commanded his disciples to celebrate the sacrament of the holy supper, he said, "This do in remembrance of me." And Paul says, "For as often as ye eat of this bread, and drink of this cup, ye do shew the Lord's death till he come," 1 Cor. xi. 26. The weak and deluded may maintain the doctrine of transubstantiation, and, along with the blinded and faithless children of Capernaum, choose the flesh which profiteth nothing; but the children of God have the spirit that quickeneth, and the word which is life. They partake miraculously of the flesh and blood of their Saviour, though they know, that the bread and wine remain unchangeably the same. They rejoice in their gracious Redeemer. They are refreshed, revived, quickened, and regenerated. They continually feed upon him in a spiritual, but not in a carnal manner. They are made partakers of such invaluable blessings, only by faith in him, whose precious blood was shed eighteen hundred years ago for the remission of their sins, and who, on the eve of his death, instituted the sacrament of the holy supper, in which his body and blood are represented.

The same things were prefigured in the sacrifices

which Adam was commanded to offer, and which sacrifices continued to be observed throughout the patriarchal ages. They were again renewed and made binding on the Israelites at Mount Sinai. Thus it pleased the Lord, that, until Christ should come and make an offering for sin with his own body, His sacrifice should be prefigured by animals killed for the purpose. The offerer was to lay his hand on the head of the victim, humbly confess his sins, and acknowledge that he deserved eternal death. He was to sprinkle its blood upon the altar, as emblematical of the precious blood of Jesus, which shall be sprinkled in the heavenly sanctuary to reconcile us with God. His sins were thus removed from himself, and laid, in faith, upon the Lamb of God. The blood of such sacrifices *covered* the nakedness of Adam's soul, and the skins of the victims served to cover the nakedness of his body. He now stood in an entirely new position with respect to his Creator. Now his only hope of salvation lay in the death of the Saviour. In himself he had no more spiritual life. Death to him would be great gain. Paradise was fraught with peril to him now. It was only when separated from his sin-defiled body that his soul could ascend to the realms of light.* If he had been allowed to remain on the scene of his fall, he might have eaten of the tree of life, and remained for ever a miserable slave to sin, as Christ, in this case, could not expiate his mortal crime. The omniscient and merciful God therefore expelled man from Paradise. And, in order that he might not enter there again, and irremediably ruin his hopes of salvation, the Almighty placed the cherubim on the east of the Garden of Eden. Hence

* Adam's body, dishonoured by transgression, and polluted with sin, required, of necessity, to die, and be sown in corruption, before it could rise incorruptible in glory. See 1 Cor. xv. 42—44.

we may infer that Eden was unapproachable by man on three sides. Steep and craggy hills may have bounded the garden on the north, west, and south.

The Hebrew word *הַכְרֻבִּים*, (*Hacruvim*), Gen. iii. 24. "the Cherubim," with the definite article, implies that, at the time when Moses wrote this narrative, the Cherubim must have been generally known, both in form and appearance. When he was ordered to make two for the mercy seat, no description of their form was given unto him, which proves that, at that time, they were commonly known. As this subject will be largely treated of afterwards along with the vessels and other figures of the tabernacle, we leave it for the present with one short remark. Although the principal purpose, of placing the Cherubim with a flaming sword on the east of Eden, was to keep man at a distance from the garden, still it was a glorious intimation to man, of salvation through Jesus Christ. These emblems of the Saviour strengthened Adam's faith in Him who promised to come, in the fulness of time, in the shape of sinful flesh. They shewed him the condescending love of God, inasmuch as after the fall, though he could no more see his Creator face to face, nor hold communion with the holy angels as heretofore, the Lord had, nevertheless, put these spirits there, in the shape of men, visible to mortal eye. Man, it is true, could only look upon them with a wounded spirit and a broken heart, for he saw the terrible sword in the midst of them, which reminded him of the wrath of God. But then this was the very thing he stood in need of to keep him humble; to make him abhor himself in dust and ashes; to feel the burden of his now sinful body; to know that this world was no abiding place for him; and that, while he could not with safety expose himself to the fierce edge of the flaming and ever-turning sword, he must remain ex-

pelled from Paradise all the days of his earthly life. The greater desire, the greater hope did that terrible sword awaken in his breast, to live in Jesus, to die in the faith of his atoning blood, and then to enter the heavenly paradise, pure as an angel of light.

The Cherubim remained until the flood. After the flood, when the Garden of Eden was no more, and when no Cherubim were to be seen, the sons of Noah carefully preserved the solemn scene, and made patterns of the Cherubim, which they had seen there. They did so, not for the purpose of worshipping them, but merely from a desire to preserve their figure. Their degenerate children, however, made idols of them, and adored them as gods ; and these were the idols mentioned in the Scriptures, under the name of Teraphim.

NOTE.—The Cherubim will be treated of more largely when we come to describe those in the Ark.

CHAPTER IV.

THE SACRIFICES OF CAIN AND ABEL.

SHORT and simple is the account which Moses, in his history, gives us of the birth of the first two brothers, Cain and Abel, and of their motives, dispositions, and personal characters, at the time of their sacrificing unto God. No doubt the Spirit, under whose influence Moses wrote, reserved the spiritual meaning of many a subject for the revelations of the Gospel. Still it is certain that Adam, after the disclosure of salvation through the blood of Christ, the only Saviour of the world, was made unto him, impressed upon his offspring the important truth, that they were born in sin and iniquity—helpless, and incapable of answering the great ends for which they were made. He doubt-

less laid before them the plan of redemption through Christ, under the shadow of whose wings, he exhorted them to take shelter from the storm of God's righteous judgment. And he unquestionably shewed them that the Lord had instituted sacrifices, as a means of renewing his merciful covenant, and acknowledging the goodness and grace of the Saviour.

The faithful and spiritually-minded Abel followed his father's example, and brought of the firstlings of his flock an offering unto the Lord. After having killed the sacrifice, and sprinkled its blood upon the altar, he lifted up his eyes to the offended Deity, humbly confessing his sins; and, looking forward to the time of the great sacrifice on Calvary, he glorified God for his merciful goodness, and his works of wonder to the sons of men. He was graciously heard, and made a partaker of that blood which cleanseth from all sin. "The Lord had respect unto Abel, and unto his offering."

Cain, whose character was the reverse of that of Abel, had no saving faith in Christ. He was not humbled beneath the weight of his sins. He thought to bribe God with the fruits of the ground, and thus to become a licensed transgressor. Therefore the Lord had not respect unto Cain, and unto his offering.* Cain then began to murmur, instead of repenting and humbling himself before God. Then the Lord said, "Why art thou wroth? Why is thy countenance fallen? Art thou jealous because thy younger brother's sacrifice was accepted, and not thine? הָלֹא אִם יִקְרָב שְׂעָתָה (*Halo im tetiv sees*), If thou wilt repent," (or amend thy doings, as in Jer.

* God's acceptance of a sacrifice was manifested by fire coming down from heaven, and consuming the sacrifice. This was the case with the offerings of Abraham, Moses, Gideon, David, &c. We may therefore reasonably conclude, that it pleased God to answer the faithful Abel by fire. Cain may have seen the fire, and waited in vain for the same answer.

xxxv. 15, וְהִתְיַבֵּר (Vehetivu), and amend, or make good, your doings), "thou shalt have the excellency," (thy right as first-born), "but, if thou wilt not repent, sin lieth at the door." (Sin lieth at the door of acceptance; it lieth between thee and God, and shuts the door of mercy against thee.) "Thy father broke the covenant which I made with him, transgressed my law, and became a slave unto sin. Stripped of all righteousness and merits of his own, he was cast upon my mercy and free grace. Thou his son, born in sin and iniquity, hast despised the token of my divine grace, and disregarded the atoning blood of the Saviour, without the shedding of which there can be no remission of sins. There was no saving knowledge, no faith in thee; therefore thy offering was despised. Why then art thou wroth? Wilt thou take salvation by force? I will judge thee according to thy ways. If thou makest good thy crime, if thou wilt amend thy ways, then forgiveness is with me, and thou shalt be put in thy proper place, as first-born, above thy brother. But if thou wilt not repent, and seek forgiveness, sin lieth at the door. An impassable gulf is between me and thee; and not only the sin already committed, but 'he,' the sin, the author of sin, lies lurking at thy door, and all his desire is unto thee. His main object is to gain thee wholly, to swallow thee alive, and to make of thee a child of perdition." The Lord then said finally unto Cain, "And thou shalt rule over him (or overpower him), viz., Satan; it is thy duty to do so. Try it then. Perish in the battle, or cast thyself under the wings of merey, and be saved."*

* If the words חַטֹּאת (Chatoth) "sin." and רֹבֵצִים (Rovets) "lieth," are made to agree in gender, the former must refer to Satan, the author of sin.

Some translate the word rendered "sin," "sin-offering." Fond as I am of this idea, I must say that the Hebrew text does not

But Cain, far from being humbled, began to cherish only the idea of vengeance against his poor and innocent brother. He regarded him at once as the cause of his grief, and of God's reproof. This we learn from the 8th verse of the fourth chapter of Genesis, which is improperly rendered in the English translation—"And Cain talked with Abel his brother." The Hebrew for "talked with" would be *וַיְדַבֵּר עִם* (*Vaydaber Im.*) But, as the words in the verse are *וַיֹּאמֶר אֵל* (*Vayomer El*), they must be rendered either, "And he said unto," or "And he thought of." The expression, "And he talked with" must be wrong, as we are not informed, what he said. The obscurity of this verse has caused many an error, and many a false tradition among the ancient Jews, as they could not understand what Cain said unto Abel. At the end of the first clause the Samaritans have introduced two words *נִלְכָּה הַשָּׂדֶה* (*Nelcha Hasade*), "let us go into the field." But the cause of the difficulty lies in the variety of meaning which the word *אֵל* (*El*) has in the Hebrew language. To shew what it means here we must quote some examples—"Then there was a famine in the days of David three years, year after year. And David inquired of the Lord *וַיֹּאמֶר יְהוָה* (*Vayomer Jehova*), and the Lord said *אֵל שָׁאוּל* (*El Shaul*), it is for Saul, *וְאֵל בֵּית הַדְּמוּיִם* (*Veel beth hadumim*), and for his bloody house, because he slew the Gibeonites," 2 Sam. xxi. 1. The same form is

admit of it. As the word *תִּתִּיב* (*Tetiv*) means "repentance," it could not be said, "if thou dost not repent, a sin-offering lieth at the door." Again, the words "unto thee is his desire," must agree with the former clause. The passage may therefore be paraphrased, "if thou dost not repent, sin lies at the door, the roaring lion crouches at the door, and his desire is to devour thee, and destroy thy soul." Sin is personified in Num. xxxii. 23; Isaiah lix. 12; Rom. v. 21; vi. 14; vii. 9-17, &c.

used in the passage before us, וַיֹּמֶר קַיִן (*Vayomer-Cain*.) "And Cain said," (or thought, for וַיֹּמֶר (*Vayomer*) is very often used to express the act of thinking in one's heart), "אֶל הֶבֶל אָחִיו (El hevel achiv) it is on his brother Abel's account, that the displeasure and rebuke of heaven have come upon him." In some old copies of the Bible the ו of אָחִיו (*achiv*) is dropped, and the word becomes אָחִי (*achi*.) This renders the expression thus, "It is through my brother Abel." Similar expressions occur frequently in the Scriptures. Thus, in Judges xxi. 6, "And the children of Israel repented them אֶל בְּנֵימִן אָחִיו (*El Benjamin achiv*), for Benjamin, their brother." 1 Sam. iv. 21, "And she named the child Ichabod, saying, glory is departed from Israel, אֶל הִלָּכָח (*El Hilakach*), because the ark of God was taken וָעַל (*veel*), and because of her father-in-law." Compare also 1 Sam. i. 27; xv. 35; Jer. xl. 16; 2 Kings xix. 32. Our passage in Genesis may, therefore, be rendered, "And Cain thought concerning his brother Abel, how to accomplish his destruction." But I am persuaded that our first interpretation conveys the true meaning of the passage. Cain had all along meditated the most cruel designs against his brother; he had been anxiously waiting for an opportunity to accomplish his destruction. So it came to pass, that when they were in the field, he rose up against Abel, and slew him.

Let us consider the lamentable state of our first parents on this dreadful occasion. They had been driven out of Paradise, the mansion of life and true felicity, the place of tranquil joy and communion with God. Living in lonely solitude, and earning their bread by the sweat of their brow, they could not, in their present bereaved state, say with Job, "The Lord gave, and the Lord hath taken away."

They could only say, "The gracious God gave, and we despised his gifts." There they stand gazing on the lifeless body of their beloved son, as it lies bleeding on those very pastures, where he used to feed his flock. There, for the first time, they behold the consequences of their sin, a terrible picture indeed. They contemplate death in all its terrors. Milton, in his "Paradise Lost," compares Adam to Samson, over whose head no razor had passed, as his strength depended on his hair. While asleep, his beguiled wife deprived him of his locks, and he fell into the hands of his enemies, who put out his eyes, and bound him in fetters of iron. So when Eve, beguiled by Satan, persuaded Adam to eat the forbidden fruit, he lost his spiritual strength, and fell into the power of his deadliest foe. Satan put out his spiritual eyes, thus preventing him from seeing anything good. He bound his feet in fetters of brass, thus preventing him from walking in the paths of life. As Samson prayed unto God from the depths of his prison, and obtained vengeance on his enemies; so Adam, when he saw the misery into which Satan had plunged him, humbled himself in dust and ashes, and cried unto God for vengeance on the Prince of Darkness. Then the Lord caused mercy and truth to meet together, righteousness and peace to kiss one another in Jesus, his well-beloved Son. By Christ the principalities and powers of Satan were spoiled, and his kingdom overthrown. Vengeance on Satan was thus granted unto man. Though the devil may have looked with fiendish delight on the first murder as a victory, he must, at the same time, have recognised the progress of Jesus, his determined foe. Christ gained the faithful Abel's justified soul. The souls of Adam and Eve stood humble and broken-hearted, looking with a single eye to their Saviour to deliver them from the lion's

jaw, and to fit them for everlasting life. By the first murder the head of Satan was severely bruised.

Some writers, on the Types, make Adam a type of Christ, but we are unable to perceive in what sense. If we consider a type to be what the apostle calls "a shadow of things to come, the body of which is Christ," how can we make fallen Adam a type of the Lord of heaven? Even allowing that many things in the Old Testament dispensation were instituted as types to show forth the sufferings of Christ, and the consequences thereof, such cannot be said of the melancholy history of Adam. When Paul draws an analogy between Adam and Christ, he does not compare them as type and antitype. He says—"The first man, Adam, was made a living soul, the last man, Adam, was made a quickening spirit. The first man was of the earth, the second man is the Lord from heaven." The comparison amounts only to this: As the first Adam was the first man in the world of nature, the first father the progenitor of all men, according to the flesh, so the second Adam is the first father of his children according to the spirit. All the children of grace derive their spiritual being from him. They bear his image, but this only shews the excellency of Jesus. The first Adam, though endowed with a living soul, yielded to temptation in a moment of weakness, and brought sin and death into the world. The second Adam withstood Satan, and was obedient unto death. He conquered death and hell, bruised the head of the serpent, and purchased everlasting life for those regenerated by the Spirit of God. When the first Adam ate the forbidden fruit, his eyes were opened, and he saw his nakedness. When the second Adam drank the bitter cup of his Father's wrath, he earned for himself and his children the spotless robes of righteousness. The first Adam, by his

sin, was expelled, from Paradise ; the second Adam, by his righteousness, restored it to men, incorruptible, undefiled, and unfading in the skies. "To him that overcometh, will I give to eat of the tree of life, that is in the midst of the Paradise of God," Rev. ii. 7. To the penitent thief on the cross Christ said, "To-day shalt thou be with me in Paradise," Luke xxiii. 43. Thus, as by one man's disobedience many were made sinners, so by the obedience of one many are made righteous.

CHAPTER V.

NOAH, AND THE FLOOD.

"Remember the former things of old ; for I am God, and there is none else ; I am God, and there is none like me : Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My council shall stand, and I will do all my pleasure."—ISAIAH xli. 9-10.

HERE, my readers, we have a divine invitation to come into the inner sanctuary of Jehovah our God, and meditate on his holy councils, and merciful dealings with man from the beginning of the world. We are solemnly called upon to remember the former things of old, which were ordered to declare the end from the beginning, and to shadow forth in ancient times the things which were to come. And we are exhorted to compare them with those things which were accomplished, in the fulness of time, when the anti-type, Jesus Christ the Messiah, and Saviour of the world, appeared upon earth. "Remember the former things of old, for I am God, and there is none else ; I am God, and there is none like unto me."

If we call to mind the former things of old, and

trace their minute and exact fulfilment in the Messiah ; if we search the ancient mysteries of God, and carefully examine the things shadowed forth in the institution of the types, and see them revealed by the light of the Sun of Righteousness, our faith in the God of Israel will be strengthened, for we shall then be enabled to form an adequate conception of the glory of that portion, which we have chosen for our everlasting inheritance. We shall at once perceive the immutability of those promises of God, which have yet to be performed. And we shall thus be enabled to run faithfully the race, that is set before us, to grow in grace and in the love of God, to go on from strength unto strength, until we appear at last before our Saviour in Sion, where those that overcome shall stand as pillars in the spiritual temple of Jehovah, and enjoy the brightness of their Redeemer's presence, throughout the endless ages of eternity.

One of the most important things of old, by which the Lord manifested his holiness, righteousness, and justice, was his bringing a flood upon the earth,—an event from which the children of God can never cease to derive warning and instruction. In sending the deluge, God showed unto the wicked, that he alone was God, and that there was none like unto him ; but the same catastrophe proved that he was merciful, and gracious, and abounding in goodness and truth to those who loved him, and kept his commandments. If the world should exist as long again as it has already existed, the history of Noah and the flood will still continue to be one of the most interesting subjects for reflection and instruction, both to the righteous and the wicked. To the righteous it recalls God's loving kindness ; to the wicked it is fraught with terrible warning, and solemn exhortation to turn from their evil way, and do

that which is lawful and right, else they must expect a still more dreadful day than that on which the fountains of the great deep were broken up,—a day on which the Almighty shall consign the children of wrath to everlasting torment.

Soon after the fall of our first parents the goodness and mercy of God were displayed in the comfort they received from the glorious promise of the Messiah, who was prefigured in the sacrifices instituted at that time. In these sacrifices they saw, that a way still remained by which fallen man might come into the sanctuary of Jehovah his God. In every age of the world the Lord has been graciously pleased to raise up for himself ambassadors and living witnesses, who should assure men, in the name of their Master, that he has no pleasure in the death of the sinner, but rather wishes him to turn from his evil way and live. The Lord has supplied every age with such faithful servants, to proclaim the glad tidings of salvation, and invite sinners to repent, and partake of the pardoning love of God in the Saviour. During the ten generations that elapsed between Adam and Noah, the earth did not remain a single day destitute of such men of God. Such a man was Enos, the son of Seth, in whose time men began to call upon the name of the Lord. In Enoch, son of Jared, God raised up a faithful and zealous preacher. His life was one continued act of piety and devotion. He warned the rebellious antediluvians of the fearful ruin that would ultimately overtake them. He called upon them to turn unto God, before the fury of the divine wrath was poured out. He invited them to lay hold on salvation, before the doors of repentance were shut against them. And when he had faithfully discharged the sacred duties of his office, his uprightness and faithful walk were richly rewarded by God.

He was taken from the midst of a dark and rebellious world, and translated to the regions of heaven. His body saw no corruption, like that of his antitype, in whose service he was found faithful and perfect. His sons Methuselah and Lamech succeeded their father in his sacred office, the latter of whom is specially recommended unto us, by the sacred penman, as a prophet. When Noah was born, Lamech at once saw that he was destined to be a favourite with God. He saw in him one with whom the Lord would renew his covenant, which Adam had broken. Therefore he said concerning him—"This same shall comfort us concerning the work of our hands, because of the ground which the Lord has cursed," Gen. v. 29. Noah was the only upright and righteous man in his generation; he therefore found favour in the eyes of God. Of him the apostle of the Gentiles says—"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness, which is by faith," Heb. xi. 7. This testimony of Paul justifies us in drawing a short analogy between the history of Noah, and that of the church of God, and in comparing the righteous judgment of the Almighty, which overtook the antediluvians, with the judgment of the last day, and the end of all those who despise the great salvation offered unto them in the gospel. Noah was warned by God of things not seen; so is every soul warned by God in his Holy Word. "The soul that sinneth it shall die." Noah, by faith, was moved with fear, and therefore prepared an ark for his safety; so all the faithful children of God are moved with fear of the wrath to come. They tremble at the holiness and righteousness of Jehovah, who is of purer eyes than to behold iniquity. They

tremble lest the avenger of blood should overtake them ; therefore they seek shelter in the city of refuge, in the sanctuary of Jesus their Saviour. They lay hold on the horns of the altar—they hide themselves under the shadow of their Redeemer's wings. Thus they prepare an ark for the safety of their souls, which is the spiritual house of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. In him the faithful, as lively stones, are built up and joined together unto a spiritual house, an holy temple of God. The faithful Noah, despising the ridicule and scorn of a faithless world, thought not of the difficulties, he had to encounter, before he could bring his plan to perfection ; so the builders of the spiritual house of God are made the subjects of the sneers of scorers, a byeword and proverb among infidels. As the cross of Christ remains still a stumbling-block unto the Jews, and foolishness unto the Greeks, so the servants of God may justly say with their Master, "My tears have been my meat day and night, while they continually say unto me, where is thy God?" But in spite of all these difficulties, which are thrown in their way by the world, and its children, by Satan, and his agents, still the children of Christ are diligent in their work. They despise the shame. They run the race, pressing forward towards the mark for an everlasting crown. With one hand they sway the sword of faith, with the other they forward the building, thereby, like Noah, condemning the world.

When the time allotted to the antediluvians for repentance was expired, when the ark was finished, and Noah with his family brought into it, the threat of the Almighty was carried into execution. The windows of heaven were opened, and the subterranean waters that were under the

earth burst forth from the abyss wherein they had been confined. Mighty thunderings and lightnings seemed to conspire together, to reduce the fair fabric of creation to primitive chaos. The destructive element overflowed the surface of the earth, and covered the summits of the loftiest mountains. Oh, what must the perishing myriads have felt in that dreadful hour? How must they have stretched forth their hands towards the once despised ark as they uttered their last shriek of despair, and were overwhelmed by the surging billows? In that awful extremity came repentance, but too late. "Oh! would that we had hearkened," they may have exclaimed, "would that we had hearkened to the warning of the good man, who entreated us with tears to repent. Oh! would that we had turned unto the Lord, his God, and made provision for this day of wrath." But it was too late then. Their doom was sealed, without possibility of recall. They had a watery grave in time, and, for eternity, the prospect of being swallowed up in the far more fearful floods of that burning lake, which is the scorner's allotted portion.

Oh! what a fearful day will the day of universal judgment be, a day of darkness and gloom, but a day which must arrive sooner or later. The earth shall quake, and the heavens tremble; the sun and moon shall be clothed in sackcloth, and the stars shall cease to shine. At the sounding of the archangel's trumpet the graves will open, and their tenants will come forth, and the sea will give up its dead. The hosts of heaven, the families of the earth, and the prisoners of hell will appear before the judgment seat of Jehovah and the Lamb. Those, who were swept away by the deluge, shall be brought before the righteous Judge, to be sentenced to everlasting torment in the place of woe.

How many millions of immortal souls will bewail their existence on that awful day! How many millions of souls will cry to the mountains and rocks to fall upon them, and conceal them from the all-searching eye of God! How many rebellious sinners will then cast themselves on the ground, and mourn and confess that they have destroyed themselves willingly! "Oh," they may exclaim, "did we not hear the same gospel preached as those who stand yonder in glory, on the Redeemer's right hand? Were we not invited to lay hold on the same salvation? Were we not exhorted by faithful friends to repent? Did they not warn us of our dreadful end? Did they not implore us with many tears to escape from everlasting misery, by the way which God had opened up? But all is over now!—Comfort is gone for ever! All hope is lost! No ray of light! No message of salvation! No minister in the pulpit! No missionary in the street! No elder in the house! No tract-distributor at the door! No friend at hand! A dreadful gulph between us and the redeemed! Everlasting gloom, and endless torment! Eternity!"

But, further, the ark of Noah was protected from the raging elements by the almighty hand of God, and was left safe upon dry land with the little family. So those, who are of the household of faith, and whose names are written in the Book of Life, shall be preserved, and protected amidst the convulsions of the elements, on that terrible day, when the earth shall melt with fervent heat, and the heavens pass away as a scroll. They shall be borne safely and triumphantly to the heavenly Sion, and take up their abode in the New Jerusalem. When Noah and his children came out of the ark, they acknowledged the divine goodness and mercy, by building an altar, and bringing of every clean beast, and every clean fowl,

an offering unto the Lord. The Lord smelled a sweet-smelling savour, and, graciously renewing his covenant with them, he blessed them, and gave them a token of his favour. But how infinitely more glorious will be that day, when multitudes of all kindreds and nations, that have come out of great tribulation, shall have their robes washed in the blood of the Lamb. They will join in a song of praise with the heavenly choir, and cry,—“Salvation to our God, who sitteth upon the throne; glory to the Lamb that was slain for us.” The four and twenty elders, with their harps, and golden vials filled with odours, which are the prayers of the saints, will fall down before the Redeemer, and sing a new song. They will cast their crowns at his feet, and ascribe all glory, dominion, and power unto him. There will be no renewal of a covenant then; there will be a glorious fulfilment. The redeemed will stand always in the presence of the Lord, and serve him day and night in his holy temple, which shall be filled with the glory of God. “They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.” Rev. vii. 16, 17.

CHAPTER VI.

THE PLACE WHERE THE ARK WAS LEFT BY THE WATERS NOT ARARAT.

THIS question has occasioned great controversy among the learned, and, although a considerable

amount of labour and erudition have been bestowed upon the subject, it still remains in comparative obscurity. The source of the difficulty lies in the misconstruction of a passage in the Word of God, where it is said: "The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat," Gen. viii. 4. Many have imagined that the expression "the ark *rested* upon the mountains of Ararat," implies that the ark was left by the waters on the top of a mountain, named Ararat, and remained there. They have therefore endeavoured to ascertain the situation of this celebrated mountain. But the whole wisdom, learning, and researches, yea, the united labours of the whole tribe of travellers, critics, and antiquaries, have hitherto been expended in vain. The mountain continues as contumacious as ever, and positively declines to divulge the secret of his whereabouts. In truth it may be said, that no mountain on the face of the earth has manifested more unreasonable obstinacy, than this same stony-hearted Ararat. He appears to set no value on the distinguished compliment which his illustrious friends intend for him; nor will he consent to afford them an opportunity of paying their respects to him in person.

Some writers place the mountains of Ararat on the borders of Phrygia, where, in reality, there are no mountains at all. Others consider them as identical with Caucasus. Others, again, consider them to be the mountains, which separate Armenia from Mesopotamia. Almost every Eastern nation that has a tradition of the flood claims the privilege of having Ararat within its own borders, especially where the mountains are numerous. Many an innocent mountain has thus been unjustly suspected of concealing the ark. Some travellers imagine that they have discovered the true Mount Ararat in the

north of Armenia, although the natives maintain that the mountain referred to has been known by the name of Massis for many centuries. The neighbouring nations have given it several other names. Still, human fancy has cut through every difficulty, and men actually maintain that the remains of the ark lie on the top of this mountain, covered with ice and snow, a prey to Armenian monks. Mount Massis is 16,254 feet high, and, although many a traveller has endeavoured to reach its summit, none were enabled to do so before the year 1827. In that year, on the 27th of September, Dr Parrot, a German, stood on the summit of Mount Massis. As might have been expected, he found no traces of the ark. The Armenians maintain that that wonderful vessel lies deeply buried beneath the snow.

Now, with the view of proving that the story about the ark and Mount Massis is a mere fiction, and consequently merits not the smallest belief on the part of sensible men, we shall proceed to examine the passage in Genesis, which we formerly quoted above, "The ark rested upon the mountains of Ararat."

In this passage the word על (*Al*) means "upon" or "over," and is joined with the word הרים (*Harey*) "mountains." From this we would infer that the ark rested upon, (or over), several mountains of Ararat, and not "one." But the word "Ararat" is not used here as the name of a mountain or mountains, but simply as the name of a district. It is employed in this sense in 2 Kings xix. 37, where it is said that Sennacherib's two sons fled into the land of Ararat. The word is used in this sense also in Isaiah xxxvii. 38. In the ordinary editions of the Bible the Hebrew word which ought to be rendered "Ararat," in both of these passages is translated "Armenia." This is no doubt owing to the modern conjecture that Mount Ararat lay in that country.

Several writers, (one of whom is Moses of Chorene, the Armenian historian), have supposed that some particular province in Armenia was once called Ararat. This, however, cannot be the Ararat of Scripture, for it is contradicted by Jeremiah, who called upon "the kingdoms" of Ararat to make war against Babylon, Jer. li. 27. Thus Ararat could not mean a part of Armenia; for how would the prophet have used the expression "kingdoms of Ararat," if there had been only one kingdom of that name? We know, moreover, that the whole land of Armenia never formed one mighty kingdom by itself. Though it may once have enjoyed independence, still it cannot, on that account, be explained how the prophet could have called upon it to destroy Babylon, for the Armenians never invaded Babylon, far less destroyed it.

We have said that Armenia never formed one great kingdom by itself. It was never for a long time under one government. Assyria, Syria, and Media divided it among them. It is now held by Russia, Turkey, and Persia. Now, the important passage in Jeremiah, referred to above, corresponds with a passage in Isaiah concerning Babylon. In the 13th chapter of Isaiah, the prophet calls a warlike people from a mountainous land against the Babylonians. And in the 12th verse of that chapter he informs us that warlike nation was the Medes. "Behold I will stir up the Medes against them." In like manner Jeremiah, in the 51st chapter, also refers to the Medes, for he says, in the 11th verse, "Make bright the arrows, gather the shields, the Lord has raised up the spirits of the kings of the Medes." And in the 27th verse he says, "Lift ye up a standard in the land," (of the Medes), "blow the trumpet among the nations, prepare the nations against her," (all nations under the Median govern-

ment), "call together against her the kingdoms of Ararat," (an appellation given to the land of Media); "Minni, and Ashchenaz," (two provinces belonging to the Medes.) And in the 28th verse the prophet explains to whom he refers—"Prepare against her the nations, namely, the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion."

From the above it appears that the kingdoms of Ararat were identical with the three vast districts of Media. On the north lay a vast plain, on the borders of the Caspian Sea, bounded by a chain of lofty mountains, which divided it from Southern Media. Even in the present day the inhabitants are an uncultivated but independent race. To them reference is made in Isaiah xiii. 8—"They shall be afraid; they shall be amazed one at another; their faces shall be as flames."

Media is generally a mountainous country; therefore Isaiah calls its inhabitants heroes of the mountains. "The noise of a multitude in the mountains, the likeness of a great people, a tumultuous noise of the kingdoms of nations, gathered together; the Lord of hosts mustereth the host of the battle." This is descriptive of the preparations of Darius, who drew his army from the mountains of Media. In the 28th and 30th verses of the 5th chapter of Daniel, we are informed, that this prophecy was fulfilled to the letter.

From what has been stated above, it will at once appear evident that the kingdoms of Ararat were identical with Media. Jeremiah makes mention also of Minni and Ashchenaz. These are supposed by some to have been provinces of Armenia. Well, we grant this. But they could surely have constituted that part of Armenia, which was then subject to the Medes, for the southern district of Media was

divided from Armenia only by Mount Caspius, the neighbouring mountain of which is now erroneously styled Ararat. This neighbouring part of the country was tributary to Media. Even supposing, then, that Minni and Ashchenaz belonged to Armenia, still, as that country was subject to the Medes, it could, as such, have been summoned along with Ararat. Media, however, was the proper land of Ararat.

But it is evident, that the mountain, in the north of Armenia, could not have been the place where the ark was left by the waters, and consequently the place where Noah's descendants settled. For, how could it be said, that when they wandered from the east they found the plain of Shinar. Certainly they could not reach Shinar from the east, by wandering from the north of Armenia. The fact is, if the true mountains of Ararat could be asked concerning the ark of Noah, they would answer, "We never have seen the ark; we were buried beneath the waters of the deluge, while it was calmly swimming over our tops, and where it afterwards landed, we cannot tell."

After the ark had been tossed about by the waves, for the space of one hundred and fifty days, "God remembered Noah, and every living thing that was with him in the ark, and God made a wind pass over the earth, and the waters assuaged. And the ark rested, (or rather was becalmed), in the seventh month, on the seventeenth day of the month, over the mountains of Ararat." Gen. viii. 1-4. Such is the meaning of the passage. The Hebrew word, *וַיָּנַח* (*Vatanach*), which means "rested," is identical with the word *וַיָּנַח*, (*Vayanach*), in the 11th verse of the 20th chapter of Exodus, "For in six days the Lord made heaven and earth, the sea, and all that in them is, *וַיָּנַח*, (*Vayanach*), and rested the seventh day."

Such rest is always denoted by that word wherever it is used. Had the above passage in Genesis implied that the ark landed or stood upon Mount Ararat, the word *וַתָּאָמֹד* (*Vataamod*), would have been used to denote such landing. But the passage simply means that the ark was becalmed or rested over the mountains of Ararat. It could not have been left on these mountains by the flood, because it was not till three months afterwards that their tops appeared. "And the waters decreased continually until the tenth month; in the tenth month, on the tenth day of the month, were the tops of these mountains seen." The blunder becomes more apparent, when we read, that forty days after these three months, Noah sent forth a dove to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her feet. She therefore returned unto him into the ark, for the waters were upon the face of the whole earth. So he put forth his hand, and took her into the ark, Gen. viii. 7-9. If the ark had hitherto been four months upon the mountain, and if the waters had been abating during all that time, several parts of the mountain must at least have been dry, and freely raised up above the surface of the waters. How, then, could it happen that the dove found no rest for the sole of her foot? Now we may see the inventions of man and his inclination to awaken curiosity. Cost what it will, common sense is sacrificed in its behalf. The simple truth of the Word of God, and the sublimity of its shining light, become a prey to such imaginary dreams. If such a fancy seed is once sown in the false soil of imagery and conjecture it springs quickly up, for it is laboriously watered and attended to by many of its patrons. It grows up into a great tree of lies and superstitions, and, in progress of time, many a clear and sound under-

standing is darkened by partaking of the fruits thereof. Many a discerning eye is prevented by its shadowy branches from seeing the shining light and the path of truth.

Such is the case with the phantom Mount Ararat. Although the erroneous opinion, that the ark remained upon a mount named Ararat, was adopted at an early period, still the promulgators of that opinion fixed its place on the borders of Mesopotamia and Armenia, for many centuries. As for Mount Massis, on the north of Armenia, he has not enjoyed this new and false name, Ararat, very long. It is only a few centuries since his first and proper name, Massis, was converted, or perverted into Ararat.

Now, the sum of all we have seen and proved in this chapter amounts to this,—1st, That “the land or kingdoms of Ararat” are identical with “the land or kingdoms of Media” wherever they are mentioned in Scripture. 2d, That the ark of Noah never could have remained on the top of these Median or Ararat mountains, as it took three months after that time, when it enjoyed the calm over these mountains, until their tops appeared. And even after another forty days had elapsed, the dove found no rest for the sole of her foot. Hence we must conclude, that, after the ark enjoyed calm and quietness over the Median mountains, it must have sailed thence, and remained afloat during the four following months. And when it landed at last, Noah sent out the messenger, the dove, through the window of the ark (Gen. viii. 6-7), but found that, although the heaviness of the vessel made it touch the ground, still “the waters were on the face of the whole earth.” Wherefore the dove, finding no resting-place, returned unto him, “and he put forth his hand, and took her unto him into the ark,” viii. 9. Noah then remained other seven days in the ark, and again sent forth the dove, which

this time brought unto him an olive leaf. By this "he knew that the waters were abated from the earth," viii. 11. He remained in the ark other seven days, and again sent forth the dove, which, this time, did not return. Five months had now elapsed from the time when the ark was becalmed over Ararat. Then we read in the 13th verse, that "it came to pass, in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry."* And even then, although the waters were no more, and although the face of the ground was partially dry, still it was not in a state fit to receive the creatures preserved in the ark until after the lapse of another month and seventeen days, when the Lord bade Noah come forth, Gen. viii. 14-17. And, 3dly. As Minni and Ashchenaz belonged at the time of the prophet Jeremiah unto the Medes; therefore he summoned them along with Media to destroy Babylon. So Moses of Chorene might have heard, or found, that two provinces of Armenia were once called Ararat, and misunderstood the whole matter, not knowing that they were so called, only because they belonged then to Media,

* From the above it is evident that the ark could not have remained on the summit of any mountain whatever. If the ark had been five months on the top of a mountain, why did not Noah remove the covering of the ark sooner than he did? And, again, if such had been the case, why did not Noah come out of the ark five months after it had first landed there, at which time the waters were gone, and the face of the earth was dry? What compelled him to wait in the ark another month and seventeen days? We must therefore conclude that the ark touched the ground in the low country, four months after its becalment over Ararat; and that it took another month until the waters were completely gone, and the surface of the earth appeared dry. Still as the earth, even then, was not sufficiently firm, Noah was compelled to remain forty seven days longer in the ark. How absurd then to suppose that the ark landed on any mountain whatever!

the proper land of Ararat, and hence partook also of the name of Ararat. He therefore considered these two provinces as the proper Ararat.

CHAPTER VII.

THE PLACE WHERE THE ARK WAS LEFT BY THE WATERS AFTER THE FLOOD ; PALESTINE.

WHERE was the ark left by the waters after the flood? We answer in Palestine. This can be proved, in the first place, from the nature of the sacrifices which Noah offered when he came forth from the ark. These sacrifices were burnt offerings, and were consequently the holiest of all sacrifices under the law. In Leviticus they are styled "most holy," and as we shall see when we come to Leviticus, they were most expressive types of the triumphant Lamb of God. We shall also see that burnt offerings were never offered, and were never allowed to be offered, except in one of the two holy places. They were offered in the consecrated tabernacle in the wilderness. The victim was killed at the door of the holy place, and offered on the altar of burnt-offerings, which stood before the vail of the holy place, in direct order before the ark and the Cherubim. Such continued to be the custom in Palestine under Joshua and the Judges. This custom continued also even during the early days of David, until the time came when it pleased God to shew him the sacred hill Moriah, his consecrated dwelling place, where alone burnt-offerings would be accepted. When the angel of the Lord came to destroy Jerusalem, and when David saw him stand-

ing between heaven and earth with a drawn sword in his hand, he and the elders of Jerusalem fell on their faces in supplication and prayer. Then the angel of the Lord instructed David by the prophet Gad to build an altar on the top of Moriah where the threshing floor of Ornan the Jebusite was. David built an altar there, and brought burnt-offerings, and called upon the name of Jehovah, who graciously answered him with fire from heaven, which consumed the burnt-offering in token of acceptance. Then David said, "this is the house of the Lord God, and this is the altar of burnt-offerings for Israel," 1 Chron. xxii. 1. We are told in the same place that David was afraid to go any more to Gibeon, where the tabernacle and the altar of burnt-offering stood, because of the sword of the angel of the Lord. 1 Chron. xxi. 23-30. Here the first place was abolished. The second and proper place, Mount Moriah, was set apart for presenting burnt-offerings to God. On the adjacent hill, Mount Golgotha, the great sacrifice and the antitype of these burnt-offerings was to be offered. The command given by Moses regarding burnt-offerings was thus complied with—"Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest, but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings." Deut. xii. 15. Therefore we never find that the Patriarchs offered burnt-offerings in any place whatever, but only thank-offerings, or covenant sacrifices, or מִנְחָה (*Minchah*) a present unto the Lord. Such was the nature of the offering of Abel.

Before the law, other offerings were allowed to be made upon any altar in any place. But when the Lord commanded Abraham to present his son Isaac as a burnt-offering, he commanded him at the same time to repair to Mount Moriah, which was

three days' journey from Beersheba, the Patriarch's dwelling-place. And though Isaac was not to be offered in reality, another burnt-offering, viz., the ram, was provided in his place. This offering, being a burnt-offering still, could not have been presented any where but on Mount Moriah. Therefore Abraham had to go there.*

Now, reader, though this important and holy subject shall obtain a more minute and distinct investigation, in its own place, we may learn from it, in the mean time, that Noah could not have presented burnt-offerings to God any where but on Mount Moriah. Noah must have landed in Palestine, in the very place where the temple of Jehovah was afterwards erected. Here God's chosen people came three times a-year to do homage to the Lord, whose name is Jehovah Sabaoth. Here many inspired prophets lived, ministered, and wrought wonders in

* It is worthy of notice that the ancient Jewish writers have observed with regard to this subject, that although we find Moses presenting (עֹלֹת *Oloth*) at the foot of Mount Sinai (Exodus xxiv. 4, 5.), before the tabernacle was erected, still the offerings which he then presented were only peace-offerings. This must have been the case, first, because he sprinkled Israel with the blood, so that the offerings could not have been burnt-offerings. The blood of burnt-offerings was only sprinkled upon the altar. When Aaron and his sons were sprinkled with blood on the day of consecration, that blood was the blood of the consecration ram, not of a burnt-offering (Lev. viii. 22.) Secondly, in the case here referred to, Moses used the blood as blood of a covenant (Exodus xxiv. 8.) Hence it could not be the blood of burnt-offerings. Thirdly, though the solemnity of that day would have required burnt-offerings, yet, as the tabernacle was not then erected, these holy sacrifices could not be presented in all their solemnity. Therefore the offerings were presented as peace-offerings, the blood being sprinkled and the flesh eaten. But a burnt offering was burned wholly with its blood. (Lev. i. 8, 9.) Thus the passage in Exodus must be rendered,—“And he sent young men of the children of Israel, which brought burnt-offerings and offered them in the manner of peace-offering oxen.” Poor Israel, they knew the holiness of this glorious type, but alas they were ignorant of the awful holiness of its antitype.

the name of God, and died, and were buried. Noah landed in the same country, to which the Son of God, the antitype of the burnt-offerings, afterwards came, when he descended from heaven to make an atonement for sin—by his sacrifice to cause all other sacrifices to cease—to restrain transgression and make an end of sin—to reconcile us to God and bring us salvation—to seal up vision and prophecy, and anoint the Most Holy, (Daniel ix. 24.) Here Noah presented the first burnt-offering, here the Saviour presented the last. Oh, how glorious to think that, when Noah's messenger, the dove, returned unto him in the evening with an olive leaf in her mouth, that very leaf might have been obtained in the Mount of Olives, our Saviour's favourite retreat, where in his last agonising hour he held converse with Jehovah, his Father.

Now there remains still one thing to be proved, viz., that the first settlement of Noah and his children was in Palestine. In the 10th chapter of Genesis an exact account is given of the descendants of the sons of Noah, and of their distribution over the ancient world.* In the fifth verse it is said concerning the children of Japheth, "By these were the isles of the Gentiles divided." But if any should ask, why a more minute account of their distribution is not given us, we reply that Moses here intended to give an account only of those who remained in Palestine. Therefore we have no account of the numerous colonies that were planted by the descen-

* It must, however, be remarked, that the account given by Moses in that chapter, is not confined to the earliest period of their settlement, else it could not be said in the 5th verse concerning the sons of Japheth, "By these were the isles of the Gentiles divided." They in all likelihood remained at first with their father, and in progress of time peopled the isles of the Gentiles. The above account speaks only of those families that remained in Palestine.

dants of Shem and Ham in different parts of the world, with the exception of those who settled in Babel. The confusion of tongues was the consequence of their presumptuous attempt to build a tower which should reach to heaven. In Genesis x. 19, a more definite account is given concerning the Canaanites: "The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, Gomorrah, Admah, and Zeboim, even unto Lasha." Here we see that the sacred historian wishes only to inform us of the first inhabitants of Palestine. Therefore he does not mention the territorial boundaries of the other children of Ham, and only tells us that Canaan possessed nearly the whole of Western Palestine. It also extended eastward, from the vale of Gerar to the plains of Sodom. The children of Shem possessed all the southern and mountainous district of Palestine, including the mountains of Ephraim, Jerusalem, and Hebron. Their eastern border, passing over Jordan, lay between Arnon and Yabok, afterwards called the land of Moab. In Genesis x. 30 we read that the dwelling of the children of Shem was from Mesha, "as thou goest unto Sephar, the eastern mount" (or the ancient mount.) Mesha was a mountainous region in the land afterwards called Moab. It lay on the east and south-east of Judea, and was bounded on the south by the Dead Sea. That district was first possessed by Mash, the grandson of Shem,*

* Mash was a son of Aram, the youngest son of Shem. This Aram settled in the east with his four sons. His descendants inhabited Syria, and a part of Mesopotamia, Uz, on the borders of Chaldea, the land of Job, Hul, in the north of Palestine, which is now called the land of Huleh. There is also the lake of Huleh, which in Scripture is called the waters of Merom. Gether, his third son, possessed the country which was afterwards called Geshur, (both names signify a bridge), and lay between Mount Hermon and the lake of Tiberias, adjoining on the east side of Jordan the northern border of Israel. His fourth son,

and his descendants, Gen. x. 22. Therefore it was called Mesha; and though his name was afterwards no more applied to the place, (as names always changed with a change of inhabitants), still it was perpetuated in the land, for we afterwards find the king of Moab called Mesha, 2d Kings iii. 4. * Thus it is stated, concerning those descendants of Shem who remained in Palestine, that their dwelling was from Mesha, as thou goest unto Sepher, the ancient mount. This Mount Sepher was the well-known Hebron, the mount which Joshua gave unto Caleb, when he fought against the inhabitants of Debir, the name of which was formerly Kirjath Sepher, the city of Mount Sepher, Joshua xv. 15. This city was the first which the descendants of Shem built. It was built on the top of Mount Hebron, then called Mount Sepher, which signifies the mount of books or of learning.† But when the giant Arba, the father of Anak, took possession of that mountain, and destroyed its invaluable treasure (an extensive library), he

Nash, possessed a part of the country which bounded Judea on the east and south east. It was afterwards invaded by the descendants of Moab the son of Lot.

* It very often happened in those days, that a tribe after a lengthened persecution was again raised to the government of the land. Their name again revived under that of their king. Such was the case with the subjects of Mesha.

† According to the traditions of my fathers, which have nothing in common with these of the Talmudists, the venerable Noah and his eldest son Shem wrote many valuable manuscripts with regard to Antediluvian History. For the preservation of these they built a strong castle on the summit of Mount Hebron. This castle was also used as a public school. Therefore was the mount called Sepher, the mount of books. Hence also the city built there was called Kirjath Sepher, the city of books. Succeeding generations called it Debir, the castle of the holy oracles, The holy of holies in Solomon's Temple was called Debir, "the oracle." (1 Kings viii. 6.)

and his sons built four cities at the foot of the mountain, and fortified the same, so that it bore the name of Kirjath-arba, the cities of Arba. As a combination of four cities into one, it was called "Hebron" "Combination." Thus we read that Caleb said unto Joshua, "Now, therefore, give me this mountain whereof the Lord spake in that day ; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced. If so be the Lord will be with me, then I shall be able to drive them out as the Lord said," Joshua xiv. 12. Accordingly we find that the Lord enabled him to drive out Sheshai, Ahiman, and Talmai, the three sons of Anak, and take their cities of the lower fortification, Joshua xv. 14. But he was not able to gain an entrance into the upper city and castle of Debir. The conquest of these was reserved for his younger brother Othniel, who took them by storm, and accordingly received Achsah, the daughter of Caleb, in marriage.

About eighteen miles to the north, the children of Shem had another city which was called Salem. This was not one city, but several small ones built upon the mountains on which Jerusalem afterwards stood. They bore the name of Salem, which signifies peace, namely, peace from the Canaanites, who seized upon one place after another. That peace the children of Shem enjoyed until after the time of Abraham, when Salem was invaded by the Canaanites and Jebusites. The descendents of Shem were partly destroyed ; some were dispersed over different parts of the world. But even an earlier division than this took place in the times of Pheleg, the son of Eber, the great grandson of Shem. A great part of the three different families, led by their chiefs, Nimrod of the Hamites and Pheleg of the Shemites, thus migrated to Shinar. Ashur and Arphaxad had

previously found their way there for building cities and cultivating the soil. They were much disturbed by that wild horde that came from the east, and driven from place to place. Though the latter were also scattered from the building of the tower of Babel, still their chiefs, Nimrod and Pheleg, remained in the land with a great portion of their subjects. As these two could not agree, Pheleg was obliged to remove into the mountains of Chaldea. There he remained master of the country all the days of his life. His descendants were Ren, Serug, Nahor, and Terah and his sons. This family enjoyed peace all the days of Pheleg.* But as the ruffian Nimrod survived him, he made himself master of Pheleg's country, and ruled it with a rod of iron. Ten years after Pheleg's death Terah resolved to return to Canaan, which his forefather Pheleg had left. He took Abraham his son, and Lot his son's son, and Sarah his daughter-in-law, and settled in Charan in Mesopotamia. He probably did not go to Canaan because he heard that the Canaanites had invaded his forefather's country in Canaan, as Nimrod had invaded Chaldea.

CHAPTER VIII.

CALL OF ABRAM.

אַבְרָם, Abram, which signifies high father, was born in Ur of the Chaldees, 292 years after the

* According to the above mentioned tradition, Pheleg was eighty-four years old when he joined the bad Nimrod against the will of his father, Eber, and his grandfather, Shem. They therefore called him Pheleg (the apostate.) His first name was Gadal; but little did Shem know the council of God. While his other children were lost in the heathen world, the Lord preserved a branch of the out-wanderers and planted it in Canaan.

flood. His father, Terah, had other two sons, Haran and Nahor. Haran died at an early age, and left a son, Lot, and two daughters, Milcah and Iska. Nahor married Milcah, the elder of the two, and Abram married Iska, her sister, who was afterwards called Sarah. History does not inform us why Terah left Chaldea. But the Jews have an old tradition, which says, that Terah was a worshipper and manufacturer of idols. Abram, his youngest son, who knew the God of his father Noah, from his youth, rose up once and destroyed all the gods of his father. By a continual and sincere conversation, he convinced Terah of his errors, and induced him to worship the living God. When this event was made known to the idolatrous and wicked Nimrod, he cast Abram into a burning furnace, from which, however, the Lord miraculously delivered him. God then commanded the whole family to go into Canaan.*

This tradition is founded on some passages in Scripture. In all these it is maintained that the word *Ur*, (*Ur*), signifies fire, and that it does not mean a city at all. Then if we refer to Genesis xv. 11, when literally translated, we find the words to run as follows:—"And he said unto him, I am the Lord that brought thee forth (or delivered thee) from *Ur*, (*Ur*), the fire of the Chaldees." So Nehemiah in his prayer says—"Thou art the Lord God who didst choose Abram, and broughtest him out, (or hast delivered him out), of the fire of the Chaldees," Nehemiah ix. 7. And so in Joshua we read,—
"Thus saith the Lord God of Israel, on the other

* This tradition further relates, that when Haran beheld the wonderful deliverance of his brother Abram, he also attempted to renounce the worship of idols. He too was cast into the furnace, but, as his faith was not sufficiently strong, he was burnt to ashes.

side of the river your fathers dwelt in the old times, even Terah the father of Abram and the father of Nahor, and they served other gods. And I took your father Abram from the other side of the river, and led him through all the land of Canaan, and multiplied his seed and gave him Isaac." (Joshua xxiv. 2.) *

But however old this tradition may be, and however well founded it may seem to be upon these passages, still, we have reason to doubt its authenticity; first, because such an important fact could scarcely have been omitted by the sacred historians; and secondly, because the apostle Paul, in his Epistle to the Hebrews, wherein he beautifully portrays the faith of Abraham, makes no mention of this tradition. But certainly the greatness of Abram's faith does not depend upon Jewish traditions, or upon any account of his former life. The Holy Scriptures may be sufficient to every believer, and child of God. Let us look upon Abraham as father of the faithful, and as a true pattern of self-denial. Let us love and obey his holy God.

It is most likely, that, when Nimrod invaded the country of Pheleg, and when the people could no longer endure his tyranny, Terah rose up with his family, and resolved to return to Canaan. But, when he heard on his way, that the Canaanites had invaded the greater part of the territories of the children of Shem, he remained in Mesopotamia, and built the city, which he called Haran, after his deceased son. But the decrees of God had yet to be accomplished. He called Abram, after having lived fifteen

* Reference is also made to the following words of Joshua, "Choose you this day whom ye will serve, whether the Gods which your fathers who were on the other side of the river served." This, it is said, proves that their other forefathers, the descendants of Shem, who dwelt in Palestine, served the true and living God of Noah.

years in Mesopotamia, and said unto him—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land which I will show unto thee," Genesis xii. 1. At the same time, he instructed him in his everlasting plan, and graciously promised to make of him a great nation, and to separate that nation from all the idolatrous nations on the earth. He promised to make of him a nation, in which the church of Christ should be preserved, until the coming of the Messiah—a nation, established under the covenant of blood—a nation, in the midst of whom, all the types and prophecies concerning Immanuel should be preserved. He told him that he would bless him, and make his name great, and declared, that in him all families of the earth should be blessed. Although the plan of salvation was discovered to our first parents after the fall, and to Noah, to some extent, before, but more particularly after the deluge, yet no call of any particular man had hitherto taken place, no separation of a family had been made, no particular nation had been chosen, through whose medium salvation might be offered to the world. Abram was chosen by Jehovah to be father of the faithful. He was father of Jesus Christ, according to the flesh. Thus he became a blessing to the whole world, for in him God promised, that all the families of the earth should be blessed. This last promise was afterwards more fully explained to him on Mount Moriah, where he was informed that the words "in thee" referred to his seed, which is Christ.

What must have been the feelings of Abram on that momentous occasion? Promises, in some measure still obscure, must have agitated him, between glorious expectations on the one hand, and mountains of doubtful—yea fearful thoughts on the other. "What honour for me, a poor, weak,

and sinful creature, the son of an idolatrous father, to be chosen by the Most High God, as his favourite and friend? Shall he make a great nation of me? How can this be? My wife Sarai is barren, and I can expect no child by her. How shall I become a blessing unto all the families of the earth? But yet is not God, who created the world, and all that is therein, by the breath of his mouth, able to accomplish what he hath promised? Let me wait patiently, until he be pleased to give me more light upon this subject. Meanwhile let his will be done."

Abram then arose and left Charan, carrying along with him Sarai his wife, and Lot his brother's son, and all his property. He came into the land of Canaan, and when he had travelled through the low country, he arrived at a mountainous district, and halted at a place called Elon Moreh. This place was also called Shechem, and had formerly belonged to the Shemites, by whom it was called Salem. As Abraham on his arrival found that this country was invaded by the Canaanites,* it pleased the Lord to appear unto him and encourage him with these words—"Unto thy seed will I give this land." Abraham therefore built an altar unto Jehovah, who had appeared unto him. And when he had pitched his tent on the mountain between Bethel and Hai, he built a second altar there and called

* The history runs thus—"And Abram passed through the land unto the place of Sichem, unto the plain, (or unto Elon) of Moreh, and the Canaanite was then in the land," (Gen. xii. 6.) The last clause of this verse affirms what we have stated above, that Sichem and the surrounding mountainous region belonged formerly to the Shemites. Abram therefore repaired to Sichem, which was formerly called Salem, thinking that he would find his kindred there. He was overwhelmed with grief, when he saw that the Canaanites had overrun the country, and that none of his friends remained. This is the only way in which the passage can be interpreted.

upon the name of the Lord. He was afterwards compelled by a famine that broke out in Palestine, to go down to Egypt, where the Lord graciously preserved him, and increased his property. He returned again to Palestine, to the same place, where he had formerly built an altar and worshipped God.

After the separation of Lot from Abram, the Lord appeared unto the latter and said, "Lift up thine eyes, and look from the place where thou art, northward and southward, eastward and westward. All the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, which cannot be numbered. Arise, walk through the land, in the length and the breadth of it, for I will give it unto thee," Gen. xiii. 14. Abram on this awful occasion made no reply. He put no question unto God, who poured out such a stream of promises upon him. He rather turned his faithful eye to God's sanctuary, and waited patiently for the fulfilment of his words. He settled in the plain of Mamre in Hebron, and built a third altar, and called upon the name of the Lord.

Thus walked Abram in the strength of his faith, having a jewel in his possession, but knowing neither its name nor its value. A numerous posterity was promised unto him, but he knew not when or of whom the first would be born. Was he to expect that Sarai would die childless, and he marry another? Palestine was promised unto him for an everlasting possession. Would it be given unto him in his lifetime, or, after his death, to his not yet existing children? He could not tell. A living faith was requisite to support his hopes. Abram had plenty of that, and it was soon called into activity. Lot, his nephew, was taken captive by four mighty kings. All the giants and heroes of old had been unable to conquer their irresistible

armies. Like a whirlwind they had overwhelmed and destroyed the hardy inhabitants of the mountains, and the mightiest nations of the east. They had defeated the armies of the Amalakites and Amorites, and laid waste their country. They had conquered the armies of the five kings of the plain, seized upon their treasures, and taken their men captive. What could the poor shepherd Abram, the Hebrew, with his few slaves, be expected to undertake against such powerful foes? Living faith in the promises of God encouraged the patriarch, and his shepherd boys, to fight against these mighty waves of the ocean. By faith Abram obtained the victory, and delivered the prey out of the lion's jaws. And when he met the king of Sodom, and restored to him his lost property, how generously did he answer that monarch, who wished him only to give up the prisoners, but to keep the goods to himself. Abram said, "I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich," (Gen. xiv. 22.)

CHAPTER IX.

MELCHIZEDEK.

THE place, where the meeting, mentioned at the close of last chapter, took place, was called the valley of Shaveh, or the king's dale, and was not far from Jerusalem, the capital of the Shemites. At that time, the aged and venerable patriarch Shem

resided here.* He was called Melchizedek, the righteous king, and he was a priest of the Most High God. The hilly district, which he possessed, was called אֶרֶץ הַמֹּרֶה, (*Erets Hamoriah*), the land of instruction or learning. There the knowledge of the true and living God was taught in the open schools, which were erected by that pious priest and king, not only in Salem, where he resided, but also in the other towns of his district. Such a public school was Elon Moreh, which was afterwards called Shechem by the Canaanites. Elon Moreh signifies the grove of instruction, and was the first place at which Abram halted, when he came to Canaan, as we have already seen. And when Jacob came from Mesopotamia, it is said "Jacob came unto Salem, the city of Shechem," the Canaanitish prince who had invaded the whole western line of the Shemitish mountains, and called this city by the name of his son. This Salem and the grove Moreh lay near the two mountains, Gerizim and Ebal, and possessed a great public school. A few miles farther on there was a synagogue and oratory for public worship. The place where these stood was therefore called Bethel, the house of God. But this Bethel must not be confounded with Luz, on which Jacob bestowed the name of Bethel, because God appeared unto him there.

Many such oratories, or consecrated places, as those mentioned above, were once established in the hilly district of Shem. That righteous king, and

* It is evident that Shem lived at this time; for he lived 500 years after the flood, (Gen. xi. 10). Now Abram was born 292 years after the flood, (Gen. xi. 26). He was 75 years of age when he left Charan, (Gen. xii. 4). The battle with the kings took place in the beginning of the 10th year of his sojourn in Canaan. This brings us up to the 377th year after the flood. Shem had therefore 123 years yet to live. Hence it is not surprising that he should have met Abram near Salem.

his pious and devoted descendants, especially his grandson Eber, the father of the Hebrews, were greatly honoured throughout the length and breadth of the land. The greatest homage and reverence were paid to the venerable Shem, on account of his piety and devotion, and because he was the worthiest of the sons of Noah who were preserved in the ark. He was, moreover, general high priest, who alone offered sacrifices to the Most High. Shem was, in fact, no other than Melchizedek, king of Righteousness.

When Melchizedek heard that his victorious descendant, Abram, was approaching Salem, he brought forth bread and wine, and blessed him, saying, "Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the Most High God, who hath delivered thine enemies into thy hand." Abram then gave him tithes of all, according to the custom of ancient times, because under the law the Levites took the tithes, but the priests received the Terima, or voluntary tribute. Now we are not ignorant of the great confusion which this mysterious passage has caused in the Christian world, or of the numerous different opinions regarding Melchizedek, and the nature of his office. Without mentioning the reasons upon which each conjecturer has attempted to establish his own views—as this would afford material for a volume—we shall only notice some of the more solid views that have been taken of this subject.

Some writers have maintained that Melchizedek was Christ, others that he was the Holy Ghost, because he, (Melchizedek,) is compared to Christ. Even in the early days of the Church, there was a sect, called Mechizedekians, who maintained that Melchizedek was a certain divine being, superior to Christ. Of those who allow that he was only a man,

and not a god, many are of opinion that he was a man, created in the same immediate manner, as Adam. Others say that he was the son of Pheleg, and others again went so far as to make him the accursed Ham, because they were unable to conceive, how Shem and a part of his children could be found in Canaan. The principal cause of leading many into these errors, was the misinterpretation of the seventh chapter of Paul's Epistle to the Hebrews. We shall explain this chapter immediately. But let us at present consider the reason why the sacred historian makes no further mention of two persons, so highly esteemed, as Noah and his excellent son Shem. While the histories of all the pious worthies of the early world are generally given by Moses with the greatest minuteness, the histories of these two great men are omitted, and brought to a close, almost immediately after their coming out of the ark. But in this we discover both the wisdom and prescience of the predestinations of God, whose blessed Spirit directed the inspired writer in concealing these matters for his own purposes, and for his own glory. The same reason for which God caused Pheleg, the forefather of Abram, to leave Palestine, his father's territory, and go among the emigrants unto Shinar, and remain there with his descendants for many years, so that when the Lord called Abram back into the land of Canaan he should have no claim of his own to Canaan;—the same cause directed the sacred penman in concealing the settlement of Noah and all particulars of his future life, and the propagation of the Shemites in Palestine. All this is passed over in silence, in Jewish history, for one and the same reason. This reason was, that the Jews should form no claim of their own to Canaan through their fathers Noah and Shem, but should ascribe the whole to the goodness

and faithfulness of God, the possessor of all countries, whose grace and loving-kindness gave unto them the land of Palestine for a possession, according to his holy promise. How much more do we see the wisdom of God, in his concealing the particulars of the history of the royal priest Melchizedek, who was destined to be the sublimest type of the heavenly Melchizedek, Jesus Christ, the Son of God, and High Priest of his people, not after the order of Aaron. The Aaronical priesthood was instituted by a carnal commandment, the priesthood of Melchizedek was instituted by the power and holy will of Jehovah, yea, by his oath; for, "The Lord sware and will not repent, thou art a priest for ever after the order of Melchizedek; not after the order of the mortal priests, who cannot continue long, who must change, and who must therefore carefully preserve their genealogy, to shew their descent from Aaron." Jesus Christ is a priest for ever, after the order of Melchizedek, who, though he had no genealogy "in the history," as neither his father nor mother, nor his birth, nor death are mentioned, was yet acknowledged by Abram, as a priest of the Most High God. His priesthood must have therefore been established, not by men, but by God. So Jesus Christ has his priesthood from the everlasting Jehovah, his heavenly father. He will therefore hold it for ever.

We are now enabled to understand, why the genealogy of Shem, who is here represented under the name of Melchizedek, and the particulars of his history, are concealed. It was in order to render the subject more subservient to the purpose of assimilating him to his glorious antitype, Jesus Christ. We find the great apostle Paul, in his letter to the Hebrews, who were accustomed to explain the Scriptures in an allegorical manner, speaking of Melchizedek,

and wishing to illustrate his arguments. In explaining the name, Melchizedek, as signifying king of righteousness and king of Salem or peace, he says, that the priest, who bore that name, had no genealogy. He maintains that, while Melchizedek is said (by Moses) to have been a priest of the Most High God, still no account was given of his family, or of his right and privilege to such a glorious office. This was a thing of the first and greatest importance with the children of Aaron. Without their genealogy, they could neither approach the altar, nor perform the service of a priest. Hence, the Apostle of the Gentiles shows the pre-eminence of Melchizedek's priesthood, which was given him, in an immediate manner, by the direct choosing power and holy will of God. The great patriarch, Abram, therefore, acknowledged him and his holy office, and gave him tithes, although he, Abram himself, was the father of the promises. Paul therefore shows, that, when the blessed Saviour entered upon his holy office, and became an everlasting high priest, after the order of Melchizedek, the Aaronical priesthood was wholly dissolved. Now, we are sure that no one, who is the least acquainted with the nature of the allegorical arguments of the Jews, with which the epistle to the Hebrews abounds, will find any cause to stumble on the words of Paul, in any part of the chapter to which we have referred. Nor will he consider Melchizedek to have been more than a pious and devotional, but still mortal man.

The Apostle Peter, in his second epistle, which was evidently written to the Jews, reminds them earnestly of the care they ought to exercise, in interpreting the deep and allegorical letters of St Paul, because, he says, "There are some things hard to be understood." Again, he adds, "Ye,

therefore, beloved, seeing ye know these things before, beware ! lest ye also, being led away with the errors of the wicked," (2 Pet. iii. 15-17.)

But if the beautiful interpretation of this name Melchizedek, as king of righteousness, was perhaps the cause why some thought that so grand a name could not have been bestowed on a mortal, and why they therefore resolved to consider him, who bore it, in the light of a God, then is the fault inexcusable. Not only were the Shemitish princes of Salem called by that name, but also the princes of the Jebusites and idolatrous nations who became afterwards masters of Salem. The latter were called by that name, as a mark of honour. Thus, when Joshua came by the command of God to destroy the wicked nations of Palestine, what was the name of the wicked king of Jerusalem, whom he ordered to be hung on a tree, along with his four allies ? Was it not Adonizedek ?—which means, prince of righteousness. And was he not king of Salem too ?—which means, king of peace ? No one, we trust, will for one moment doubt that he was a man, yea a very devil, though he bore the name of the righteous and godly king, from whose children he had seized the country over which he reigned. We likewise find the king of Zeboim called Shemeber, a compound of Shem and Eber.

It thus appears, that, even after the Canaanites expelled the children of Shem from their country, and defiled their sanctuaries by dedicating them to idols, and devoting them to abominable purposes, still they preserved among themselves many of the Shemitish names. But I cannot enlarge upon this subject : I leave it to those who are enlightened by the Spirit of God, and who follow the dictates of reason and understanding.

CHAPTER X.

THE COVENANT—THE BIRTH OF ISHMAEL—THE BIRTH
OF ISAAC.

AFTER the meeting between Abram and Melchizedek, we find the former in a state, which every believer must experience more or less in the course of his pilgrimage. His soul pants after spiritual food, as the hart panteth after water brooks. The pillars of his faith begin in some measure to shake; he is thrown into a state of trembling and fear. He may have been afraid, lest he had shed the blood of his enemies against the will of the righteous and merciful God. He may have trembled lest this act of his should occasion the delay of the Almighty's promises. But Jehovah appeared unto him in a vision, and said, "Fear not, Abram, I am thy shield, and thy exceeding great reward," Gen. xv. 1. Oh what encouragement! Oh what comfort to the patriarch's soul! Where are now the gloomy clouds of fear, which, just before, enveloped him on every side? Where is now that weight of uneasiness, which, a moment before, pressed heavily on his breast? Renewed, revived, and encouraged, he boldly puts the question—"What wilt thou give me, seeing I go childless, and Eliezer, the steward of my house, is mine heir?" "This," replied God, "shall not be thine heir, but he that shall come forth out of thine own bowels, he shall be thine heir. For look towards heaven, and try if thou be able to number the stars, for so shall thy seed be," Gen. v. 2-6. "Abram," we read, "believed in the words of the Lord, and he counted it to him for righteousness." But this was not all. The Lord intended to reveal unto his ser-

vant something more of his everlasting decree, and of things to come. He therefore said—"I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." And Abram said—"Lord God, whereby shall I know that I shall inherit it?" Now many were led to think that this question displayed a certain amount of weakness in Abram's faith, but they err exceedingly in doing so. They seem to have forgotten with whom Abram was communicating at that extraordinary hour. Was it not the omniscient Jehovah, who knoweth the hearts, and trieth the reins of the children of men? Was it not he, who at the same time justified Abram by his faith, and counted it to him for righteousness? How, then, could any contradiction take place at one and the same time? But, again, have we not examples enough, which shew that, whenever the Lord has commissioned one of his servants, in an extraordinary manner, or bestowed upon him an unexpected promise of things to come, he has always given him a token to strengthen his faith? Such was done to Noah after the flood, to Moses at the burning bush, and to Gideon when he was sent to fight against the Midianites. Did not the same God request Ahaz, king of Judah, to ask a sign from Him concerning things to come? And when he refused, and said—"I will not ask, neither will I tempt the Lord," let us mark what follows—"Hear ye now, oh ye house of David, is it a small thing for you to weary men, but will you weary my God also?" (Isaiah vii. 10-14). "It is the Lord's will, yea, his command, that ye ask a sign; but, seeing ye refuse, therefore the Lord will give you a sign." Again, if we examine our passage carefully, we will find that it was not even a sign that Abram asked of the Lord. As he had been till now uncertain of the time when the pro-

mised land, on which he stood, would come into his possession ; and, as he always thought that the fulfilment of God's promises would take place in his lifetime, he therefore asked whereby he should know when and how he should inherit the land ? How this would be carried out, if by his operations or not ? He asked whereby he should know whether he would have to fight against the inhabitants, or whether God should accomplish their overthrow, by supernatural and almighty power ? The Lord proceeded to encourage him, and said, "Take me an heifer, and a she goat, and a ram, all three years old, and a turtle dove, and a young pigeon." All these animals we find mentioned in the first chapter of Leviticus, and there ordered for the principal sacrifices, which were burnt-offerings. But in the latter case, all had to be males, while, in the case of Abram, females are ordered too. This was done because the victims were here used, not as sacrifices, but as symbols of the covenant. The character of this covenant, under the Old Testament dispensation, was as follows. The individuals, who entered into a covenant, brought animals, corresponding often to the number of persons. If a whole congregation was engaged in the rite, one animal sufficed for all. The beasts were killed and divided in the midst. They were then put in two rows, and between these rows the covenanters passed, holding each other by the right hand. This implied that whoever should break the articles of the covenant, should have his body cut to pieces, in the same manner as the animals were cut to pieces. Thus we hear the prophet Jeremiah complaining that the princes of Judah had broken the covenant which they had made to give liberty to their slaves. Their sentence ran thus, "Therefore thus saith the Lord ; ye have not hearkened unto me, in proclaiming liberty, every one to his

brother and to his neighbour. Behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will give the men, who trespassed the word of the covenant, which they made before me, when they cut the calf in twain, and passed between the parts thereof, viz., the princes of Judah, and the princes of Jerusalem, and the priests, and all the people that passed between the parts of the calf; their dead bodies I will give for meat unto the fowls of heaven, and to the beasts of the earth." (Jeremiah xxxiv.)

Into such an awful covenant we find Abram entering with his God. "When he had divided the beasts, and passed through the midst, and when the sun was going down, a deep sleep and a horror of great darkness fell upon him." Then said the Lord unto him, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and there they will be sore afflicted for four hundred years. But afterwards they shall come out with great substance, And thou shalt go to thy fathers in peace, And be buried in a good old age. In the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full," Gen. xv. 12-16. Abram had now precise and exact information of what should befall his descendants. The scene, however, was not yet at an end. The sun went down, and it was dark, and, "Behold, a smoking furnace, and a burning lamp, that passed between those pieces." Thus was the covenant finished. "On the same day the Lord made a covenant with Abram, saying—Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates."

Here we see the condescension of the Almighty to the children of men. He called, he chose, he appeared unto, he made a covenant with Abram,

and confirmed the same on Moriah by an oath. Paul, in his Epistle to the Hebrews, says, "For when God made promise unto Abram, because he could swear by no greater, he sware by himself. Wherein God, willing more abundantly, to show unto the heirs of the promise the immutability of his counsel, confirmed it by an oath," Heb. xiii. 17. We may therefore say with the same apostle of Christ, that we are persuaded, "that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord." Rom. viii. 38.

After the ratification of the covenant between God and Abram, Sarah began to fear exceedingly, seeing that the Lord had again confirmed his promises, and not only informed Abram that he would have children, but had even indicated their future destinies. She knew that her husband had too much love for her to espouse another while she was alive. And judging that she was too old to have children, she trembled to think that her death was necessary to make room for another, through whom the Divine promises might be fulfilled. Therefore we read that Sarah said unto Abram, "Behold, now the Lord has restrained me from bearing. I pray thee, therefore, go in unto my maid. It may be, that I may obtain children by her." Abram hearkened unto the voice of his wife. She therefore took Hagar, her maid, after they had dwelt ten years in the land of Canaan, and gave her unto Abram. Hagar bare a son, whom Abram called Ishmael.

Now, without descending to particulars, let us consider how humiliating this must have been to poor Sarah. To be Abram's beloved wife, and not to be deemed worthy of sharing with him the glori-

ous promises—to be despised in the eye of God, and not considered fit to be the happy mother of the promised and chosen seed, were thoughts which must have overwhelmed her with grief and sorrow. Hagar, her handmaid, was, as she thought, preferred before her. Even Abram himself could not but be moved, when he thought that his beloved wife, Sarah, was not worthy of being the mother of the blessed seed, while her Egyptian maid was.

Thus the wild Ishmael passed thirteen years of his life under the beautiful mask of the son of the promises. It pleased the Lord to conceal his plan from Abram and Sarah, during all that time. Therefore, when this plan was to be consummated, it appeared most striking and wonderful. After the lapse of other thirteen years, the Lord again appeared unto Abram, who was now ninety and nine years old, and said, "I am the Almighty God, walk before me, and be thou perfect." Abram fell on his face in reverence and holy fear, and the Lord renewed all his promises, and changed the name of the patriarch from Abram to Abraham, which latter name signifies "father of many nations." God then instituted the covenant of circumcision for him and his children, as a sign of their being a separated nation. This covenant Abraham was commanded to keep, under pain of death.

The patriarch continued to cherish the idea, that Ishmael was to be his only son. But how surprised was he, when God declared unto him, that the son of the promises was yet to be born of his aged wife Sarah. Astonished and overwhelmed, he fell on his face again, and said in his heart, "Shall a child be born unto me, who am a hundred years old? Shall Sarah, who is ninety years of age, bear a son?" He therefore cried unto God, "Oh may Ishmael live before thee." Certainly," replied the Almighty,

“Ishmael shall live, and I will bless him, and make of him a great nation. But the former blessings, promises, and covenants, do not belong unto him. They belong unto a son, whom Sarah shall bare at this time next year. Her name shall therefore henceforward be Sarai, for she will be the mother of nations and kings.” This wonderful promise was repeated unto Abram, by one of the three angels who visited him, before the destruction of the cities of the plain.

Now at last the glorious hour approached. The promise of the Almighty was now fulfilled. Isaac, the son of the promise, was born of Sarai, in the ninetieth year of her age. Sarai was overwhelmed with astonishment, and said, “God hath made me to laugh, so that all that hear will laugh with me.” And again, “Who would have said unto Abraham, that Sarai should have given children suck, for I have born him a son in his old age?” The child grew and was weaned, and, as an expression of happiness and joy, his parents made a great feast on the day of his weaning. By a special command from God, Ishmael was sent away from the house, along with his mother. Isaac grew in grace, in knowledge, and in the love of his and his father’s God.

CHAPTER XI.

ABRAHAM AND ISAAC ON MOUNT MORIAH.

WE must now take a farewell glance at the history of Abraham, the beloved servant of the Most High God, and of Isaac, the son of the promises. Let us con-

template both father and son, as they stand on Moriah, about to fulfil a command of God. The son is bound, and laid like a lamb on an altar. The father, with a sharp knife in his hand, is on the point of slaying his son, and presenting him as a burnt-offering unto the Lord his God. Was it fear alone that made Abraham yield implicit obedience to the order from God to sacrifice his son, without asking what would become of his promises? No. We have seen the boldness and holy zeal by which he was actuated, when he pleaded with the Almighty for Sodom and Gomorrah. "Wilt thou also destroy the righteous with the wicked? Shall not the Judge of all the earth do right?" What was it, then, that shut the patriarch's mouth on the present awful occasion, and prevented him from asking God how his divine promises would be fulfilled, if Isaac were put to death? It was living faith. Living faith overspread his countenance with a serene and holy calm, at the very moment, when he was about to plunge the knife into the throat of his son. Living faith at that juncture inspired him with confidence, that he, who created the world by the breath of his mouth, could kill, and raise again from the dead, if he pleased. Abraham knew that God was able to fulfil his promises, even in a supernatural and mysterious manner.

Such, my readers, was the strength of Abraham's faith. Jehovah, the father of all, called him, justified him, sanctified him, blessed him, and made him the father of his people Israel. In order to make him worthy of becoming the father of those for whose salvation Christ was to die, God gave him Isaac, the son of the promises. Isaac had been anxiously expected and eagerly looked for. And when at last he was born, and grown up to maturity, Abraham was commanded by God to arise and take

his only son Isaac, whom he loved, the joy of his old age, and to go with him to the land of Moriah, and offer him there as a burnt-offering on the mountain, which the Lord would show unto him.

In the eleventh chapter of Hebrews, the Apostle Paul, after speaking of the faith of Abraham, and of other devoted servants of God, says, "Wherefore, seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." While Abraham journeyed through the valley of temptations and trials, he had no such witnesses on whom to look, and from whom to gather strength. He had not, before his eyes, so many bright examples of faith in those who had preceded him. What, then, was it but a fountain of living faith springing up in his own heart, that fitted him to obey a command from God, so calculated to shock his parental feelings—a command, the like of which no man ever before, ever since, or ever shall again receive from the mouth of Jehovah. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I shall tell thee of." From the nature of this commandment, it is not difficult to see that the faith of the patriarch, in consenting to the death of his son, was intended to prefigure that unsearchable and incomprehensible love of God, which permitted him to offer up his eternal Son, in behalf of fallen man. The very words in which the command was given force this interpretation upon us. "Take now thy

son, who, after many promises, was miraculously born unto thee, by my Divine power, as I shall afterwards take my son, who, also, after many promises, shall be miraculously born. Take now thine only son Isaac, whom thou lovest, as I shall afterwards take my only begotten Son, whom I have loved from all eternity, and get thee unto the land of Moriah—the land appointed for all visions, and for all mysterious and wonderful transactions, and offer him there for a burnt-offering, as I shall afterwards offer my beloved Son, Jesus, as a burnt-offering, and shed his blood, for the sprinkling of the New Covenant, and for the remission of the sins of the believing world. Offer Isaac upon one of the mountains which I shall tell thee of. This mountain I will point out to my servant David also, as the only place, where burnt-offerings shall hereafter be accepted. There shall my temple be built, and my sanctuary established. There shall the blood of sacrifices be sprinkled on the mercy seat, where my glory shall rest. There the emblems and types of Christ shall be offered, until he come to finish his work, to make an end of sin, and to bring in everlasting righteousness.”

Such appears to be the meaning of the commandment which was given unto Abraham by God. Oh, what must have been the feelings of Abraham at that awful moment! What conflicting emotions must have agitated his breast, when he was ordered to offer up his dearly beloved son! What anguish must the patriarch have experienced, when he was called upon to bind, with his own hands, and slay the hope of his household! Can we imagine that Satan was idle, and slumbering at this extraordinary time? He, doubtless, heaped burning coals on Abraham's wounded breast, and filled his mind with sad and melancholy forebodings as to the future.

But all his machinations were in vain. The policy of hell, and the united powers of darkness, could not quench the patriarch's faith in the Rock of his salvation. He knew that the Lord, who had brought him out of his father's house, and given him the surest tokens of his love, was able to fulfil his promises to the last. Surprising and mysterious, as the commandment, to sacrifice his son, appeared to be, he still relied upon the words of Jehovah, when he said, that in him all families of the earth should be blessed. Judging that God had some glorious end in view, when he demanded the death of Isaac, Abraham, without a murmur, obeyed the Divine call.*

Early in the morning, before the sun had enlightened the regions of Beersheba, the venerable patriarch and his obedient son commenced their journey to Moriah, over the mountains of Judea. On arriving near the place of their destination, Isaac said unto his father—"Behold the fire and the wood, but where is the lamb for the burnt-offering." Abraham answered—"God has provided himself a lamb for a burnt-offering, (thee), my son."† Isaac, far from

* This we maintain, without hesitation, to have been Abraham's strongest pillar of encouragement in that mysterious and terrible hour. In the first promise made unto him at Charan, the Lord said, "In thee shall all the families of the earth be blessed." Therefore he thought, that in sacrificing his son Isaac, he would bless the world. This encouraged him readily to stretch forth his hand, and to strike the fatal blow without hesitation. He knew that God, who had given him Isaac, was perfectly able to raise him up again from the ashes of the altar. This the apostle Paul testifies in his epistle to the Hebrews, chapter xi. 12. But here, on Mount Moriah, an explanation of the promise was graciously given unto him by God. He was told that the words "in thee" meant "in thy seed." He was told that the Saviour of the world was to be a descendant of him, according to the flesh, as we shall see at the end of this chapter.

† The Hebrew words, in this passage, when literally translated, give the following sense:—"And Abraham said, the Lord will

being terrified at such a strange announcement, rather rejoiced to hear that Jehovah had chosen him as a burnt-offering. So we are told they went both of them together. What must Satan have felt on this momentous occasion, when he saw, that such obedience was found among the fallen children of Adam. Both father and son are ready to obey a far heavier commandment than that which Adam broke. But what a glorious melody must have sounded in the regions of heaven, when the holy angels saw Isaac walking on the mountains, and bear-

provide (or doth choose), himself the lamb, for a burnt-offering, my son." This means, "it pleases God that thou, my son, shalt be the burnt-offering." We do not see how this passage can be understood in any other way. Abraham walks with Isaac his son, who bears upon his shoulders the wood for the altar. Isaac wonders not only why *he* is made to carry the wood, and not one of the servants, but also why he can see no lamb for a burnt offering. He therefore says to his father—"Behold the fire, and the wood, but where is the lamb for the burnt offering?" Abraham had doubtless told him already, that he was to present a burnt-offering to God. He therefore said, "the Lord chooses himself the lamb for a burnt-offering, my son, viz., thee, my son." Therefore we afterwards read.—"So they went both of them together." This shows the readiness of Isaac to comply with his father's wish. He makes no objections to his father's design; he is filled with holy joy, that his Creator has chosen him to be the lamb for a burnt-offering. He regards the whole in the same light as his father does. He sees in the act a glorious mystery of heaven, a blessing of the world, and the reconciliation of God to fallen man. The passage last quoted admits of no other interpretation than this, "They went both of them together." How then can we imagine that Isaac was bound and laid upon the wood, ready to be butchered, without first knowing all about the matter. He was, at this period of his life, more than twenty years of age. He must have had a full intimation, therefore, that he was chosen of Jehovah for the burnt-offering. Why translators have put these two words, "my son," at the beginning, instead of at the end of the verse, I cannot tell; but one thing I know, that, had I been Isaac, and my father Abraham, and had I put the same question to my father that Isaac put to Abraham, he would have expressed his answer in no other Hebrew words than these—"The Lord chooses himself the lamb for a burnt-offering, בְּנִי (*Beni*), my son." (or rather, "thee, my son"). I would require no other information that I was the destined victim.

ing the wood upon his shoulders, as a sign of his submission to the will of God. The blessed Jesus, his antitype, afterwards carried his cross, willing to fulfil his Father's commandment. "I lay down my life willingly, no man takes it from me; this commandment have I received from my Father. Father, not my will, but thine be done."

Abraham was not the father, who was to offer his son for the sins of the world, nor could the blood of Isaac make any atonement for transgression, as he had to bear his own sins, like every other child of Adam, who is born in sin and iniquity. This Abraham was told on Mount Moriah, by the angel of the covenant, Jesus Christ, who spoke unto him from heaven, and told him that faith alone, and not the deed, was required of him, in order to make him worthy of becoming the father of the faithful, for whose salvation the faithful Jesus was to die. Therefore Christ said—"Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Lay not thine hand upon the lad. Thou wert willing, by faith, to offer thy son Isaac, but my Father will offer me in reality, for the sins of thy children. In the fulness of time, I will leave the regions of heaven, and become flesh, and suffer death on the cross. I will redeem, and lead captivity captive towards heaven, and clothe thy children, who will come unto me from all nations, and families of the globe, in garments of righteousness. But as for thee, here is a ram prepared, caught in the thicket by his horns. Bring it here, and offer it as a burnt-offering instead of thy son. Such sacrifices shall thy children bring, and offer in the same mountain, in their temple, as types of my sacrifice, until I come."

Here Jehovah renewed his covenant with the

faithful Abraham, and, as a token of the infallibility of his promise, he confirmed it by an oath. As he could swear by no greater, he swore by himself. "By myself have I sworn, saith the Lord." Abraham, full of holy joy, and delighted with the glorious revelation made unto him by God, called the name of that place Jehovah-jireh, viz., Jehovah will, at a later period, provide a heavenly burnt-offering for himself, and offer it on Mount Moriah for the sins of believers.* Thus it became a proverb in future ages, "on the mount of the Lord it will be seen." Every faithful Simeon waited for the great revelation on that mountain.

Lastly, we may observe, how agonizing the whole scene must have been to Satan, the adversary of God and man. Long ago had he heard his sentence pronounced in Paradise, by the mouth of the Ancient of Days; long ago had he heard that the seed of the woman should bruise his head; and, although thousands of years had passed away, and his dominion remained in some measure unaltered, he now clearly saw preparations making for the overthrow of his power. A father of a peculiar nation was chosen,

* The word יִרְאֶה, (*jireh*,) serves in Hebrew both for present and future time. We must therefore translate it according to the context. When Isaac said, "where is the lamb for a burnt-offering?" Abraham answered, אֱלֹהִים יִרְאֶה, (*Elohim jireh*), the Lord provides or chooses. Here the verb must be used in the present tense, for it is followed by the words לְעֹלָה בְּנִי, (*Leolah Beni*), for a burnt-offering, "thee, my son." But when Abraham saw that all this was only typical, that the proper and antitypical offering would be presented at a future time, he then called the place יְהוָה יִרְאֶה, (*Jehovah jireh*), Jehovah will provide. Abraham did not say what God would provide, when he would provide, or whom he would provide. The words Jehovah jireh must therefore stand in antithesis to the former words, Elohim jireh, which mean that God does provide or choose (Isaac his son). But now Abraham says, "*Jehovah* will provide a more precious burnt offering at a future period "

tried, and found faithful to the last ; a covenant was made with him, and glorious promises bestowed upon him. Oh horrified Devil ! little didst thou think that amongst thy subjects one would be found unto whom the holy Jehovah should say, " By myself have I sworn, because thou hast done this thing, and hast not withheld thy son, thine only son, from me, that, in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand upon the sea shore. Thy seed shall possess the gates of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

How dreadful tidings to the Prince of darkness. A faithful army of the children of God, with Abraham at their head, are to invade his dominions. A host, as innumerable as the stars of heaven, are to possess his gates. The total ruin of his empire is foretold. His head must be bruised, and a revolted world restored.

CHAPTER XII.

JACOB—THE BIRTHRIGHT AND BLESSING.

JACOB was beloved of God, and chosen from the beginning, like his fathers Abraham and Isaac. Every Christian will admit this on the testimony of the Holy Scriptures. Malachi begins his prophecies unto Jacob's children with these words, " I have loved you, saith the Lord, yet ye say, Wherein hast thou loved us ? Was not Esau Jacob's brother, saith the Lord ? Yet I loved Jacob, and Esau I hated." " Thus saith the Lord," said the prophet

Jeremiah, "if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David, my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob. For I will cause their captivity to return, and have mercy on them," Jeremiah xxxiii. 25.

The servants of God, when pleading with him for Israel, always entreat him to remember Abraham, Isaac, and Jacob, unto whom he had sworn by himself. But it would be useless to multiply proofs, when we have the Lord's own testimony, that these three patriarchs were alike in their election. When we carefully consider the birth of Jacob, we shall see that he, like his father Isaac, was born in a miraculous manner. Sarai was barren by nature, and so was Rebecca. The Lord graciously promised unto Sarai, that she would be the mother of the promised seed; he made the same promise to Rebecca. So it is written, "And Isaac entreated the Lord for his wife, because she was barren, and the Lord was entreated of him, and Rebecca his wife conceived. And when the children struggled together within her, she said, if it be so, why am I thus?" She knew not that she had twins, but was afraid that the struggling and the accompanying pain were caused, because, (she imagined), she was not deemed worthy to be the mother of the promised seed. She therefore went to enquire of the Lord.

When a person is mentioned in Scripture as inquiring of the Lord, we are to understand that the person in question repaired to the prophet, or high priest of the time, who inquired of the Lord for him. Thus we find Hannah, the mother of Samuel, standing before Eli, the high priest, when she poured out her soul unto God, in supplication and prayer, and

besought him to have mercy upon her, and grant her a child. So an answer was graciously given her, through Eli, the priest, that her prayer was heard. And we find in 1 Samuel that, "beforetime in Israel, when a man went to inquire of God, thus he spake—Come, and let us go to the seer, for he that is now called a prophet, was beforetime called a seer." (1 Sam. ix. 9.)

Thus we see that, when Rebecca went to inquire of God, she must have gone to the oratory of Shem, or of Eber his son, who served in the place of his grandfather.* There the Lord answered her, saying, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger." Here we see that Rebecca did not inquire of the Lord for the purpose of having her pains relieved. Had this been the case, the answer she received from God would have given her no consolation. The cause of her inquiry was the fear she entertained that she was not worthy of bearing the son of the promise. Therefore the Lord graciously informed her that there were two manner of people in her womb. There was a wild and bad Esau, who struggled with the weaker, but chosen and elected Jacob. Although Esau was the first-born, according to the flesh, his struggle for the mastery was in vain. He was destined to serve his younger brother, and renounce all

* Shem was not dead at that time, for the event above referred to occurred in the 451st year after the flood, while Shem lived 500 years after the same. But old traditions say that Shem removed from Salem a considerable time before his death, and dwelt in a cave on Mount Carmel, where he spent his declining years in solitude and devotion. He left his priestly office to his grandson Eber. His children visited him in his hermitage from time to time, and supplied him with food. At last they came one day to the cave, and found it empty; the manner of Shem's death, therefore, remained unknown.

blessings in favour of him. Ishmael obtained none of these blessings, although he was Abraham's first-born son ; Isaac alone inherited them all. So Esau, although he was the first-born by struggle, was yet despised by God, who had chosen Jacob to be his beloved.

In all this we see the wisdom and goodness of God. He chose Abram, the younger of Terah's sons, and not Nahor the elder. He chose Isaac, the younger of Abram's sons, and not Ishmael, the elder. And in the very womb, he chose Jacob, the younger of Isaac's sons, and not Esau, the elder. All this was, doubtless, to teach man that he has no right to anything from the Almighty by birth or merit, but must humbly ascribe every blessing, purely to the goodness and mercy of God, who gives all by his free grace, and who, therefore, says, "For all these things I will be inquired of the house of Israel."

As soon as Jacob and Esau grew up, their characters developed themselves, and foreshadowed their respective destinies. Esau, who resembled Ishmael, was a wild and cunning hunter, a man of the field. Jacob was a perfect* man, dwelling in tents. Esau was the favourite of his father, and bribed him with his venison. We are of opinion, that Rebecca was especially commanded by God, not to inform Isaac that Jacob was to obtain the blessing. Had Isaac known the will of God, he would surely not have

* The Hebrew word תָּמַר (*Tam*), is improperly translated "plain," for Tam always signifies perfection, or integrity. Here it means that Jacob was a perfect, upright, and devoted man, sitting in tents, or oratories, consecrated for divine worship and sacred study. He spent his time in prayer and supplication to God, who had promised to his mother that he would obtain the blessing. Jacob did so, because he doubtless saw the difficulties which he had to encounter, before this could be fulfilled.

struggled against it.* It was God's will to conceal these things from his servant Isaac to the last. If Rebecca had possessed faith enough to have waited patiently for the doings of God, she would certainly have said, with Jacob her son, that the Lord had promised, and was able to fulfil, without human co-operation. But it was quite the reverse. Human weakness was foolishly used, although the Lord's almighty power and wisdom were sufficient of themselves to accomplish his designs. Jacob took advantage of his brother's extreme hunger, and begged from him his birthright. For we read, that "Jacob sod pottage, when Esau came from the field, and was faint with hunger, and said to Jacob, feed me with that red pottage, for I am tired. And Jacob said unto him, sell me this day thy birthright." The hungry Esau, neither knowing the value of the birthright, nor having faith to wait for things to come, despised the birthright, and trampled under foot the promised blessings of God. He said to his brother, "Behold I am a mortal man; I must die. What profit shall this birthright be to me?" viz. "While I live, my strong

* We must, however, inform our readers, that some of the most eminent ancient Hebrews were of opinion that the promise made unto Rebecca did not directly point out the son who should inherit the blessing. The promise runs thus,—“Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and one people shall be stronger than the other people, and the ‘elder’ shall serve the younger.”—In the first part of this promise, reference is only made to nations. And with respect to the last clause, we would only remark, that in the opinion of the Hebrew commentators, already referred to, it cannot mean that the elder should serve the younger. They maintain that the meaning of this clause is, that the “more” numerous nation shall serve the other. It is difficult to attach any other meaning to the text, for the word רַב (*Rav*), means many, more, &c. And צַעִיר (*Tsair*), may as well mean “less in number, as younger in years.” If this is the right interpretation, it is no wonder, that Isaac innocently intended, against the will of God, to bless Esau, his first-born son, unto whom the blessing naturally belonged, but even this interpretation has its own difficulties.

arm shall provide for me, and when I die, what shall it signify, whether I was the first-born or not?" So Jacob answered, "Sware unto me this day." And he sware unto him, and he sold his birthright unto Jacob. Jacob then gave him bread, and pottage of lentiles. And Esau ate and drank, and rose up and went his way. Thus he despised his birthright.

Let us now, my readers, consider the state of the two brothers. The one despised the most valuable treasure on earth, the blessings and promises of the living God. He sold all for red pottage. This every child and slave of Satan does in his blind and unconverted state. The other, though a child of God, and instructed in his ways, yields to temptation in time of trial, and buys a thing which neither can be bought for pottage, nor can profit a man anything, except it come from the hand of God. May this be a warning unto us. Although we think we have grace enough not to sell our birthright for a mess of pottage, still let us take care not to beg it for such a price. Let us always remember, that we can never obtain it for any price in this world. Surely we have the birthright by faith. We are children, we are heirs, and joint-heirs with Christ Jesus. But our birthright can neither be sold, nor bought for any treasure. By grace and through faith it is given without money and without price.

Rebecca, to whom God had made the promise, had not sufficient faith to wait patiently for the dealings of the Almighty. She thought that her prudence, forsooth, and instrumentality, were necessary to bring the Divine plans to perfection. She saw that the pottage bargain, itself, was not likely to be of any advantage, for old Isaac was determined to bless Esau, his first-born. She also heard Isaac saying unto Esau, "Behold I am old, and know not the day of my death. Take, therefore, thy wea-

pons, and go into the field for some venison, and make me savoury meat, such as I love, that I may eat, and that I may bless thee, before I die. Seeing that no time was to be lost, Rebecca quickly invented a stratagem to take advantage of Isaac's age and dimness of sight, and bring in Jacob instead of Esau. The former trembled to undertake this fearful business, and said, "Mother, behold, Esau, my brother, is an hairy man, and I am a smooth man. My father, peradventure, will feel me, and I shall seem to him as a deceiver, and bring a curse upon me, and not a blessing," Gen. xxix. 11. But Rebecca, relying on the Divine promise, knew that Jacob could not be cursed. Under cloak of the bargain, by which Jacob, as she thought, became, in effect, the first-born, she said unto him, "Upon me be thy curse, my son. Only obey my voice, and fetch me two kids." With these she made savoury meat, such as Isaac loved. She then took the goodly raiment of Esau, and put it on Jacob. The skins of the kids she put upon his hands, and the smooth of his neck. Thus she made of Jacob a perfect Esau, both inwardly and outwardly.

Let us here pause for one moment, and consider how the divine plans would have been accomplished had Rebecca depended wholly on the Lord, whose ways are not as man's ways. Surely the Almighty could have dealt with Isaac as he dealt with Samuel, when he sent him to anoint one of the eight sons of Jesse to be king over Israel. When Samuel looked upon the height and beauty of the eldest, he thought that he was the Lord's anointed. But God said, "Look not on his countenance, or on the height of his stature, because I have refused him, for the Lord looketh not like man on the outward appearance, but on the heart." 1 Sam. xvi. 9. Could not the same Jehovah have taught Isaac the

same lesson, and told him not to look on Esau because he was his first-born and favourite son? Could he not have told Isaac that he had looked upon Esau's heart, and dispised him, and that the blessing belonged unto Jacob? When we consider the matter carefully, we see that even after all Rebecca's cunning, Jacob's imposition was to a certain extent detected. Isaac put different questions to him, and told him to come near that he might feel him, and see if he were Esau. He felt him and said, "Surely the voice is Jacob's, but the hands are the hands of Esau." Who does not here recognise the power of God, who, at that extraordinary hour, directed Isaac not to look to signs and voices any more, but to bless the son who stood before him. Although the weakness of Rebecca and Jacob led them to adopt foolish means for the accomplishment of this glorious end, still the whole must have been done, according to the everlasting counsel of God. Isaac trembled and was disappointed, when he knew that he was deceived, but he felt, at the same time, the power of God's will. He knew that he had blessed Jacob, by the direction of God's Spirit. He therefore said unto Esau—"I have blessed Jacob, and he shall be blessed." Jehovah was present; I could not do otherwise; I was obliged to act, as he willed, for the blessing came from him. I have been deceived, but God's will was done. And when Esau told him that he had long ago sold his birthright unto Jacob, Isaac was comforted. And when Esau sought a place for repentance, with tears, his father said, "The blessings which Jacob rightly obtained have no relation to this world, and are afar off. Thou, Esau, hadst not faith to wait for them. But of the things of this world thou shalt have enough, and even more than Jacob thy brother. Thy children must, in future ages, serve the descen-

dants of thy brother, but when they are brought low they shall break the yoke from off their neck."

Not long afterwards Jacob reaped the fruits of his doings. Esau became conscious of his loss, and not believing that God had anything to do in the matter, threw the whole blame upon Jacob, and resolved to kill him as soon as the eyes of his father should be closed in death. Rebecca, obtaining notice of the dangerous position in which her darling Jacob stood, communicated the same to Isaac, and advised him to send Jacob to Mesopotamia. The anxious father summoned his son into his presence. He blessed him again, and then sent him to Haran, to marry, as he himself had done, and not to follow the example of Esau, who had espoused idolatrous wives, which were a grief of mind unto his parents. Isaac might have sent Jacob away with numerous servants, and camels, as Abraham had sent Eleazer, his servant, to bring Rebecca; but he was aware of the danger, to which such an act might expose Jacob, from the murderous plans of his brother. He therefore despatched him alone, and in secret, thus shewing Esau, that although Jacob had obtained the blessing and birthright, he received none of his father's substance. Jacob left his parental roof, and abandoned his earthly goods to his brother. With his staff in his hand, he went into a far and strange country. But the promises of Jehovah were in his heart, and the blessings of the Almighty on his head.

CHAPTER XIII.

JACOB'S VISION OF THE LADDER—HE SOJOURNS WITH
LABAN—HE WRESTLES WITH THE ANGEL.

WHILE the lonely pilgrim, Jacob, was journeying towards Haran, it pleased his merciful God to appear

unto him in a glorious vision, and encourage, and shew him, that he had chosen the best part, and that although poor and alone, he was still under the careful protection of the eye that neither slumbers nor sleeps. God shewed him, that he was an heir of the great heavenly king, who could give him better things than the riches of his father's house, which he had left behind.

We are told in the sacred history that "Jacob lighted upon a certain place, and tarried there all night, because the sun was set. And he took of the stones of that place, and put one for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it. And behold Jehovah stood above it, and said, I am the Lord God of Abraham and Isaac, thy fathers. The land whereon thou liest, to thee will I give it, and to thy seed, which shall be like the dust of the earth in number; and in thy seed shall all the families of the earth be blessed. And behold I am with thee, to keep and preserve thee always, and bring thee again into this land. For I will not leave thee, until I have done that which I have spoken unto thee of. And when Jacob awoke out of his sleep, he said, surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." (Genesis xxviii. 10-17.)

It is not at all surprising, that the Jewish Rabbies, both Talmudists and Cabalists, are struck with the awful description of that glorious place. The extraordinary vision of the ladder, the angels ascending and descending, and the amazing words of Jacob, have led them to conclude, that this place was no

other than the holy Mount Moriah, as no other place in this world could be described in the same manner—"How Dreadful is this place, this is none other but the house of God, and this is the gate of heaven." But here two difficulties presented themselves. In the first place, as these Rabbies thought that Jacob's vision occurred during the first night of his journey, the question arose—How could he reach, in one day, the place, where he saw the vision, if that place were Moriah, as Abraham took three days to perform the journey from Beersheba to Moriah? In the second place, as these Rabbies have always imagined, that there was only one Bethel before, the question arises—How could Jacob have called this place Bethel, when we know that Bethel was eighteen miles distant from Moriah? Therefore those Rabbies take refuge, as usual, in false conjectures and imaginary dreams. They say, that the Lord supernaturally brought Jacob, in one day, to Bethel, and then transplaced Mount Moriah, in that hour, to Bethel. But if we examine the subject carefully, we shall see, in the first place, how wrong it is to suppose, that Jacob's vision occurred during the first night of his journey. The Bible only says, that Jacob, in his journey from Beersheba to Haran, happened to light upon a certain place, and to remain there during that night, which night was doubtless the third of his journey. In the second place, we shall explain the cause of this second difficulty, mentioned above, the confusion of the name Luz which Jacob named Bethel, with Bethel proper. This we see in the first verse of the 16th chapter of Joshua, "And the lot of the children of Joseph fell from Jordan by Jericho, throughout Mount Bethel, and goeth out from Bethel to Luz." Here, my readers, we see, first, that a long mountainous chain was called Mount Bethel; and secondly, that the city

here called Bethel was a different place from Luz altogether. In the 13th verse of the 18th chapter, we have these words, with reference to the lot of Benjamin—"And the border went over from thence towards Luz, to the side of Luz, which is Bethel, southward." This, my readers, is the proper Luz, which was called Bethel by Jacob. The one of these Bethels has been confounded with the other. The Bethel of Abraham was near Hai, and Shechem. This Bethel was never named Luz. The very founders of it, the Shemites, called it Bethel, the house of God, because of the oratory, or place for divine worship, erected there. This Bethel fell in the lot of Ephraim; and after the division of the ten tribes, it became a prey to the idolatrous kings of Israel, who put the golden calf, and other idols there. Therefore the prophets changed its name from Bethel, the house of God, to Bethaven, the house of sin. The other Bethel, which was called Luz, lay on the west side of Jerusalem, right opposite to Mount Moriah. As Mount Zion was in Judah's portion, we read, that the lot of Benjamin fell between the children of Judah and the children of Joseph. And Benjamin, in whose lot Bethel was, remained the whole time, under the kings of Judah.

Benjamin had a Bethel in his portion. See Joshua xviii. 22. He had a portion in Jerusalem. See Joshua xviii. 27. The maps are exceedingly confused on this point. The authors of our maps of Palestine have made the divisions by straight lines, in order to make them more distinct. Thus, for example, the territory of Benjamin is made to lie, in a straight line, from east to west, between Ephraim and Judah. But, according to the Scriptural account, Benjamin's territory not only lay, in a straight line, between Ephraim and Judah, but also stretched considerably from the west to the

south, and then to the east of Judah, because Benjamin's portion wound considerably to the south of Judah's, round about Jerusalem. In Joshua xviii. 12, the straight line is given, as beginning from Jordan, in the east, and extending over the western mountains, unto the wilderness of Bethaven. But, in the 13th verse, we see how it then turned towards the south, "And the border went over from thence towards Luz, to the side of the southern Luz, which is Bethel." Here we have the southern Luz, which is quite different from the Bethel, near Shechem, in the north. This Luz was a mountainous region, which divided Benjamin's territory from that of Ephraim, as we see in Joshua xvi. 2. Ephraim's territory extended from the northern Bethel to Luz, and went along westward to the coast of nether Bethhoron. So, we see, in Joshua xviii. 13, that Benjamin's border met that of Ephraim, both on the south of Luz or Bethel, and on the south of nether Bethhoron. But, in the 14th verse, we see how Benjamin's border turned from Bethhoron, and stretched towards the south-west, unto Kirjath-jearim of Judah. And, in the 15th and 16th verses, it runs again from south-west to the south-east, and meets the border of Judah, in the valley of Hinnom, on the south of Jerusalem. Thus it must be seen, that, while Judah's border met Jerusalem, only on the east, Benjamin's met it on the north, west, and south. And thus we read, in the 16th verse, that Benjamin's border met the Jebusites, on the south of Jerusalem, in the valley of Hinnom. The sum of all this is, that, while Judah's portion of Jerusalem lay on the east, and contained Mount Zion, Moriah, and the Mount of Olives, Benjamin's borders surrounded that city on three sides. Judah had to fight against the inhabitants of Jerusalem and the mountains round about, and so had Benja-

min. See Joshua xv. 63, and Judges i. xxi., and compare these passages with Judges i. 8, where we are told, that Judah destroyed Jerusalem. So Joshua tells us, that Adonizedek, king of Jerusalem, was destroyed in the battle. Still, Benjamin and Judah had to fight a long time, against the Jebusites of the mountains. David reaped the triumph. Benjamin and Ephraim united, and fought against the inhabitants of Mount Luz, which lay on the west of Jerusalem; the country on the east of that mount belonged to Benjamin, and the country on the west belonged to Ephraim. This Mount Luz was called Bethel by Jacob. Thus Ephraim had two Bethels, the one, in the north, near Shechem, and the other, on Mount Luz, westward, facing the great sea. Benjamin possessed the side of the mount, looking towards Jerusalem. Thus, we read, in 2 Chron. xiii. 19, that Abiah, king of Judah, took Bethel from Jeroboam. It was not the Bethel near Shechem, where the golden calf stood, for that Bethel never fell into the hand of Abiah, king of Judah. It was Jacob's Bethel, the Bethel near Jerusalem, on the west-side of the Mount Luz. This Bethel remained, after Abiah's time, in the possession of Judah.

Now, my readers, our subject possesses no difficulty whatever. We know, that it was not in the city of Luz that Jacob spent the above eventful night, but in a solitary place in its immediate neighbourhood. This place was no other than Mount Moriah. From it he could see the adjacent town of Luz. On Mount Moriah the merciful Saviour visited him, and revealed unto him his glorious work of salvation. He showed him, that he was the only way which led to heaven and eternal life. No wonder then that Jacob trembled at the sight. David trembled, when the angel of the Lord revealed unto

him the holiness of Mount Moriah. He fell on his face, and said, This is the house of Jehovah, and this is the altar of burnt-offerings for Israel, which is no less than the gate to heaven, through Jesus Christ, the antitype of the burnt-offerings. These servants of God saw more than we can describe, and therefore trembled. Jacob exclaimed, "How dreadful is this place!" It was the place which Jehovah had chosen for his dwelling place, the place of the holy types and oracles of Christ, the place where his blood was shed for the remission of sins, and the place, where the king of glory appeared, the ladder, that unites heaven and earth by the blood of reconciliation. Thus Christ gave a sign unto his disciples, saying, "Verily, verily, I say unto you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man, (John i. 51.)

Jacob rose up early in the morning, and erected his pillow stone into a pillar, and pouring oil upon it, made a solemn vow. He reminded the Lord of his gracious promises, and placed himself under the Divine protection. He consecrated his life to the service and worship of God, and said, "Of all thou shalt give me I will surely give the tenth unto thee. So he went on his way refreshed, and came unto Haran.

The first lesson, which Jacob got from his uncle Laban, was some recompense for his behaviour, towards his father Isaac. Jacob took advantage of his father's dimness of sight, and came into his father's presence, pretending that he was Esau. Laban took advantage of the darkness of night, and brought in Leah to Jacob, instead of Rachel for whom he had served seven years. Other seven years' service was then unjustly imposed upon him by his uncle, before he was to obtain Rachel. Instead of taking

a proper lesson from Laban's dishonest stratagems, Jacob seems to have carefully studied the same for his own practice. This is manifest from the affair of the coloured rods. And really we are greatly surprised to see many of the Christian writers following the example of the Jews, and not only justifying this dishonest deed of Jacob, but even dignifying it with the name of *honest policy*. In order to strengthen this opinion, they refer to the words of the Angel, "I have seen all that Laban has done unto thee," (Gen. xxxi. 12.) They, moreover, say, that Jacob acted by Divine command. May the Lord pardon their error. Surely he, who calls forth light out of darkness, never instructs men in deceit or dishonesty. In the words of the angel, I recognise a severe reproof: "Oh Jacob, behold, I am the Creator, and Ruler of nature; I can increase thy substance without thy dishonest instrumentality. I have seen what Laban has done unto thee. Without thy rods, I have done what thou didst imagine to have accomplished." (Gen. xxxi. 12.) Thus, we see, that, when Jacob called his wives into the field, he informed them of the vision of the angel, but said not a word about the rods, for he was now ashamed of that action. Far be it from us, then, to impute anything like an advice for deceitful dealing unto the Lord, who is just in all his ways, and holy in all his works.

But Jacob was guilty of a still greater fault than that mentioned above. He neglected to keep the regular worship of God in his family; we therefore find Rachel attached, in some measure, to image-worship. We are not told that Jacob's family expressly worshipped images, but we know that they had several images in their tents. Rachel stole the images, called *Teraphim*, from her father. The cause of this, no doubt, was Jacob's forgetting the solemn vow which

he made on Mount Moriah, and spending all his time and strength in worldly pursuits. He seems to have neglected to perform his vow of perfect obedience unto God, and teach others the Almighty's holy ways. But God always performs his promises unto his children, even in the hour of their weakness and forgetfulness. At the same time he is just and holy, and waits for the best opportunity to visit the guilt of his backsliding ones. He brings them into the furnace of distress and affliction. Then he tells them their sin to their face. Then he brings them low and humbles them in the dust. And when they feel, when they cry, when they confess, pray, supplicate, and plead, then he graciously answers them, renews his mercy and loving-kindness, heals the wounds of their backsliding, and makes them rejoice in their tents. Jacob, in the tumult of this world, flies from Laban. The Lord preserves him from his uncle, by warning Laban, in a dream, not to touch him. But a greater enemy than Laban threatens him destruction. Esau, like a roaring lion, comes against him, with four hundred warriors. What is to be done? There is no help at hand—no shelter—no defence. Neither his wisdom, nor his power, can deliver him out of the hand of that great enemy. Shut up on every side, he takes refuge in prayer. "Oh God of my fathers Abraham and Isaac, God of my promises, I am not worthy of the least of all thy mercies, and of all the truth, which thou hast showed unto thy servant. With my staff I passed this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother Esau, for I fear him, lest he come and destroy me. Thou saidst, I will surely do thee good, and multiply thy seed, as the sand of the sea," (Gen. xxxii. 10-13.)

Thus was the worm Jacob humbled in the time

of distress. He claimed the promise of grace, which the Lord Jesus had made him on Mount Moriah. But a fearful answer, and a still more humbling lesson, awaited him. He remained alone on the other side of the brook Jabbok, and there renewed his prayers. The merciful Saviour appeared unto him, with the two-edged sword of his wrath. He met Jacob, as he afterwards met his servant Moses, when he found him near Egypt, with his uncircumcised son, and sought to destroy him with the sword of his righteousness. He came to judge him, face to face, and may be supposed to have said, "It is true that I have kept all the articles of my promises, but hast thou kept thy vow? How didst thou behave in Laban's house? Didst thou serve me, or the world? My promises are now, in part, fulfilled. I have multiplied thy substance, and thy seed, whom I will preserve and keep. But, as for thee, repent! repent! or die for thy transgressions!"

Such was Jacob's dreadful visitation. He was surely brought low. He wept bitterly, he confessed, he humbled himself in the dust, and fell on his face, in supplication and prayer. He begged Christ to have patience with him, until he should return to Moriah or Bethel. This was granted. When the prophet Hosea shows Israel the severity of the Lord's judgments, he says, "The Lord has also a controversy with Judah, as he once punished Jacob, according to his ways. In the womb, he took his brother by the heel, and, by his strength, he had power with God, yea, he had power over the angel, and prevailed; he wept, and made supplication unto him; he shall find him in Bethel, and then he shall speak with us," viz., with the whole family. (See Hosea xii. 2.) So, we find, that, when Jacob went to Bethel, he first purified his whole house from all

the idols, and images, which his family had in their possession, and even changed their cloth. He then went to Bethel, to pay his vow, and worship God.

Thus Jacob wrestled with the angel, and prevailed. Repentance is stronger than the wrath of the Lamb of God. Christ does not come to destroy the sinner, for whom he spareth not his own blood. He comes to humble, to cleanse, to wash, to sanctify, and to bring him into his sanctuary. If the child of God is once brought there, he has power with God to wrestle, to plead, and to claim a blessing. Thus, we find David pleading for the highest blessings, and privileges, in the same psalm, in which he confesses the greatest sins. (Psalm li.) And thus, we find Jacob, when he saw that his prayers prevailed, and that his sins were pardoned, saying to the angel, "I will not let thee go, until thou bless me." So he was blessed, and preserved from the hand of Esau, who, no doubt, was warned by the angel, as Laban was, not to harm his brother.

CHAPTER XIV.

JACOB IN EGYPT—ISRAEL'S BONDAGE.

WHEN we contemplate Jacob, during the remaining years of his life, we observe a decided change in his character. He was revived, regenerated, and sanctified. He was always ready to undergo every trial without a single murmur, and, in humble submission, to drain every bitter cup to the bottom. All the days of his life were full of affliction, suffer-

ing, and troubles, such as the annoying affair of his daughter Dinah with Shechem, the sudden death of Rachel, his beloved wife, the abominable act of Reuben, his first-born son, the awkward meeting, at the burial of his father, with Esau, who deliberately gathered all Isaac's property together, and coolly walked off with it to Mount Seir,—a proceeding which must have been rather puzzling to the patriarch,—the loss of his darling Joseph, whom he thought dead, for two and twenty years, and the sore trials, which he bore, during the first two years of the famine, especially, when Simeon was retained, bound, in Egypt, and his sons insisted upon taking Benjamin also there. "Now will my gray hairs go down in sorrow to the grave," he exclaimed, in the extremity of his misery.

At last we find Jacob himself preparing to go down to Egypt. We find him standing, full of fear and trembling, before the altar at Beersheba, and offering sacrifices, unto the God of his father Isaac. Here the Lord appeared unto him, saying, "I am the God of thy father. Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt, and I will surely bring thee up again," (Gen. xli. 1.) God did not reveal unto Jacob the sufferings of his children in Egypt, as he did not tell Abraham the name of the land in which his descendants should be enslaved. Oh what wisdom and tender mercy of God we see here! He did not tell Abraham the name of the land of bondage, lest he should tell it unto his children, and they refuse to go down into Egypt. But the plans of the everlasting God were carried out. Jacob went down into Egypt, a land of idolaters, by the express command of the Ancient of Days. When he stood in the presence of the Egyptian Pharaoh, and when that monarch said unto

him, "How old art thou?" the venerable patriarch replied, "The days of the years of my pilgrimage are an hundred and thirty years : few and evil have the days of my life been."

He passed the remaining years of his life, not as Jacob, but as Israel, the magnificent name, which the Angel of the Covenant gave him. "Thy name shall be called no more Jacob, but Israel shall be thy name ; for, as a prince, hast thou power with God, and with men, and hast prevailed." This name was renewed unto him in Bethel, where the Lord appeared unto him, and renewed all his promises. As Israel, as the Prince of God, he ended his pilgrimage, after seventeen years sojourn in Goshen. Here we find Israel, on his death-bed, surrounded by the guardian angels of God, and full of the Holy Ghost, blessing his children, and revealing unto them their future destinies. Thus the patriarch ended his days.*

* A very remarkable event, in the last hour of Jacob's life, was his blessing Joseph's two sons, Manasseh and Ephraim. The Bible tells us, that Joseph arranged them for the blessings according to their right. He put Manasseh, the first-born, on the right hand of Jacob (a sign of dignity), and Ephraim, the younger, on the left (a sign of inferiority). But Israel, the prince of God, full of the Holy Ghost, was looking into futurity, and was taught by the Spirit, that, notwithstanding Manasseh's birthright, he must, nevertheless, be inferior to Ephraim, the younger. And when Joseph wished to correct his inspired father, and said,—“Not so, my father, for this is the first born ; put thy right hand upon his head,” (Gen. xlviii. 18), Israel answered, “Oh my beloved son Joseph, thou lookest to the laws of man and nature, but I am now taught by an omniscient God, who opens unto me the doors of eternity, and shows me things afar off ; therefore submit to the will of the Holy Ghost.” How painful must it then have been to the dying patriarch, when he now called to mind the days of his youth, and remembered how he had deceived his own father Isaac, when he obtained a blessing. In his weakness, he had not faith enough to wait for the teachings of God's spirit, who no doubt would have instructed Isaac, in that solemn hour, not to look upon the law of nature, because Esau was first-born, but to give the blessings unto Jacob, the younger.

The events, above narrated, were merely preparations, on the part of God, to establish a nation, under an everlasting covenant, chosen, and separated from all the other nations of the earth. But, before a portion of the children of fallen Adam could be delivered from the bondage of corruption, under which the whole creation groaned—before the Lord, who is holy and righteous in all his ways, could establish a theocracy in the midst of Satan's dominions, and plant his Church in a corrupted world, and cause the light of his glory to shine in the regions of darkness, two things had to be accomplished. First, the inhabitants of Canaan who were to be destroyed, and expelled from the promised land, had to fill up their cup of sin and iniquity, in order that the Lord might be justified in his judgment. Secondly, the chosen seed of Abraham had to be prepared for this great event, which was revealed unto Abraham, in the extraordinary vision at the altar of the covenant, when the sun went down, and a deep sleep fell upon him, and an horror of great darkness. The Lord then said unto him, "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. But in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." Now, do we ask why the merciful God resolved that the chosen seed of his beloved servant Abraham should drink such a bitter cup in Egypt, before receiving the smallest tokens of divine favour?" "Surely the Lord doth not punish willingly, nor afflict the children of men." Allow me to illustrate this by a short example. A rich father, of many degenerate children, fixed upon one to make him heir to all his possessions. Now, how was he to prepare him for entering on the enjoyment of his fortune, seeing that

he was morally degenerate, and as vain, extravagant, and corrupted as his other brothers. Hence all moralising and advising would be quite fruitless, and make no impression on his corrupted mind. The father therefore sent him into a distant and savage country, where he was immediately taken prisoner by the wild inhabitants, plunged into slavery, and had his life embittered with hard labour and cruel stripes. He began to despair. Then his father sent his servants, and severely punished the wicked nation, for the cruelty they had unjustly shown to his child. He delivered his son from bondage, and brought him into his own land, and into his own house, and dispossessed his other rebellious children of all his wealth, and gave it unto his experienced son, who had been tried in the furnace of affliction. His son therefore, seeing what his father had done for him, henceforward lent a willing ear to all the counsels and admonitions of his parent, saying in his heart, "Surely a father, who has done so much for me, who has redeemed me from misery and slavery, with so much expense and trouble, who has disinherited all my other brethren, intrusted me with the keys of his household, and made me heir to his substance—surely he is worthy of being obeyed, and therefore I will do all that lies in my power to please him." On the other hand, the father, when he gave any command or admonition to his son, always reminded him of the obligations he was under to obey. He reminded him that it was not because he was the best of his children that he had chosen him to be his heir, but simply that he had chosen him from his own free will.

The same was the case with Israel. Like all other nations of Palestine, Israel was buried in darkness, transgression, and sin. They had therefore to be prepared for meeting their holy God

in his sanctuary, and fitted for becoming faithful depositories of his oracles. They had to be fitted for being entrusted with a holy law, and righteous commandments. The omniscient God, therefore, sent them into Egypt, where their lives were embittered with dreadful bondage, and cruel slavery. What horrid inventions did old Satan communicate to his children the Egyptians, for torturing the poor Israelites, and for diminishing and devouring the seed of Abraham! But the Lord was stronger than Beelzebub. In the very furnace of affliction, the more the Israelites were oppressed, the more they multiplied and grew. While the flames of cruelty touched their heart, they lifted up their eyes and raised their voice unto the God of their fathers. Their cry was heard in heaven, and the Almighty sent his messenger to punish their enemies, and pour out his wrath upon them. He delivered his people from bondage, with an outstretched arm and a strong hand; he wrought wonders and miracles in their behalf. And when they were brought to Mount Sinai, they were prepared to say—"All that the Lord has said, and will say yet unto us, we will hear and do."

CHAPTER XV.

MOSES AND THE BURNING BUSH.

LET us now consider the means, which God was pleased to use for carrying out his plans, the instruments which he prepared for that purpose, and the manner, in which he manifested his glory unto these instruments. We begin with the mysterious vision of the Bush. Moses was changed from

a son of a Princess, into a shepherd of a Priest. He led his flock into the wilderness of Horeb, and came to the mountain of God, even unto Horeb, where the Angel of the Covenant appeared unto him, in a flame of fire, an element, which, in Scripture, is frequently emblematical of the Deity. "Our God is a consuming fire; his eyes are like the flames of fire." "Lo the Lord will come in fire." But the wonder that chiefly struck the astonished Moses was, that the flame of fire was in a bush, which, though burning, as it were, with the fire itself, was yet not consumed.

Now, my readers, let us, in the first place, consider the impression which this mysterious vision made upon the afflicted and sorrowful soul of Moses, before he knew that Jehovah himself was in the bush. Here was Moses, alone in the desert, far away from the bustle of the world. He had come to the mountain of God, to pour out his soul in prayer, for his afflicted brethren in bondage. "Oh gracious God of the promises made unto Abraham, Isaac, and Jacob, thy servants, now look down from heaven, thy dwelling-place, and behold the misery of their children. They are under cruel oppressors. The fire of affliction is devouring them, and, if they be consumed, what wilt thou do for thy great name. Oh that I could go amongst them, and share with them their miserable portion, and drink with them their bitter cup. But now, I am a poor exile in the land of Midian, and dare not even visit my suffering brethren, being afraid of the sword of Pharaoh."

How must Moses have been struck with holy admiration when he saw, in the burning bush, an answer to his prayers! What is more likely to be consumed by fire than a dry thorn bush? But the Creator of the universe governs the elements according to his will. Jehovah had promised unto Jacob,

at the altar near Beersheba, that he would go down with him into Egypt, and bring his children up again. The bush might therefore be surrounded with fire, and every branch of it might be wrapt in flames, but the ruler of the elements would preserve it, and keep it from being consumed. He was able to preserve both Moses and Israel from the piercing sword of Pharaoh.

But the overwhelming sight induced Moses to satisfy his curiosity, by drawing nearer to the bush. When the Lord observed this, he called unto him, and said, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Here Moses saw that the fire was not created fire, but the glory of the Lord of Hosts. He therefore hid his face, for he was afraid to look upon God. If Seraphim tremble and veil their faces before the throne of God's glory, it is no matter of surprise that Moses, being a mortal, hid his face in the presence of the Lord. God then spake unto Moses, and talked with him, out of the midst of the bush, for a considerable time.

There is no doubt that this glorious appearance was typical of many hidden mysteries, and important doctrines of the gospel of Christ. It showed that the fulness of the Godhead would dwell in a body of flesh, and appear in a state of the greatest humility. In Isaiah the Redeemer is compared to a tender plant, and a root springing out of a dry ground. In his appearance no form nor comeliness was to be seen, although he was, in reality, fairer than ten thousand, and altogether lovely. If the shepherd Moses was astonished to see the condescension of Jehovah, in making his glory manifest in the bush, how were the shepherds of Bethlehem astonished, when the glory of God shone round about them, and his angel conducted them to the manger,

where the Son of the Most High was lying, wrapt in swaddling bands? If good tidings were communicated here to the shepherd Moses, tidings of the deliverance of his brethren from the bondage of the Egyptians, how infinitely more glorious were the tidings of great joy, which the angel brought unto the shepherds of Bethlehem! "Unto you is born, this day, a Saviour, who is Christ the Lord." Where did the wonderful star lead the wise men of the East to behold Emmanuel, the born king of the Jews? Was he to be seen in the splendid palaces of Herod? No. The star which conducted these wise men stood still over a humble cottage in Bethlehem. Here they found mother and child in poverty and want. Was not this the explanation of Moses' vision?

But, again, the vision of the burning bush shewed God's condescending love to the children of men. "For thus saith the High and Lofty One, who inhabiteth eternity, whose name his holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." In this view the burning bush, or Jehovah, in the bush, was a most expressive type of the Church of God on earth—both of the first Church, at that time about to be formed, and her preservation in the world until the advent of the Messiah, and of the second Church, or Church of Christ under the new covenant, and her preservation in every age. The Lord revealed here his goodwill towards man. He shewed that he would choose a people for himself, and establish a sanctuary in the midst of them. He intimated that, although the heavens are not clean in his sight, and his very angels chargeable with folly, his glory would nevertheless dwell with flesh and blood, and in a house made

with hands, and that, while sinners in Zion should tremble, and fear seize on hypocrites, saying, "who, among us, shall dwell with devouring fire?" "who, among us, shall dwell with everlasting burnings?" his humble and devoted servants, who should walk righteously, and shut their eyes from seeing evil, would behold the King in his beauty, and that their eyes would see the land, that is afar off. And who will be that chosen few? Will they be the cedars of Lebanon, the kings, the wealthy, and mighty ones? No. They will be the thorns in the eyes of the world, the afflicted, the poor, and needy. "I, the Lord, have called thee in righteousness, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners of the prison, and them that sit in darkness out of the prison-house." And thus when Jesus, who was revealed here in the bush, came into the world to finish his work, and when he wished to prove to John, that he was the promised Messiah, he did not say unto the messengers of the Baptist, "Behold, the King, the High Priests, and the Pharisees acknowledge me." He said, "Go, and tell John the things which ye hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and unto the poor the gospel is preached."

Lastly, the vision of the bush was the strongest token to the Church of God, that no fire would consume her. If the fire is kindled by the fierce anger of Jehovah, who is a consuming fire—if, in his just judgment, he says, open thy gates, O Lebanon, and let the fire devour thy cedars—if the flames of his jealousy destroy all around them—the Burning Bush, the Church of God, shall yet remain untouched in the midst of these flames. For thus says Jehovah, the Creator of Jacob, and he that hath formed Israel,

“Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.” The Lord sometimes kindles a fire in his Church, and the bush sometimes seems to burn, and all its branches to be wrapped in flames, so that the world and its children triumph for the time, thinking that the bush is about to be consumed. But they are greatly mistaken, for the Church, at such times, is only undergoing purification, and preparation for better things to come: heavenly fire will never destroy it. When the prophet Malachi foretold the coming of Christ, the Glorious Messenger, and the delight of the whole earth, he said, “But who may abide the day of his coming? Who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap. He will refine and purify his priests and his Levites, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness.” Is the fire a fire of temptations? If so, Christians, look unto Job. Was not the bush full of the fire of Satan’s malice? Yes. But was the bruised reed broken, or the smoking flax quenched? No. The very devil was obliged to leave Job’s soul untouched, and the name of the Lord was glorified. How often have Satan and his children resolved upon the destruction of the Church of God? How often has the fire of persecution sent forth its mighty flames against her? How often have the afflicted branches of the bush been cast into dark prisons, dens, and caves of the earth? How often have blood-thirsty enemies attempted to accomplish its utter ruin? Heb. xi. 36, 39. But, as the three faithful servants of God were preserved in the burning furnace, by the same angel who appeared unto Moses in the bush, and as Daniel was preserved in the lions’ den, while his enemies

were utterly destroyed, so has the Church of God been preserved and glorified, while her enemies have been destroyed by the fire which they kindled against her. So will she still remain through all ages, in the midst of the burning hatred of this world, for the angel of the covenant was in the bush, and he said, "In all her afflictions I am afflicted." When the universe shall melt by the everlasting fire, and the wicked, with their master, the Devil, be cast into the burning lake, the Church of God will shine like the stars of heaven, and Jehovah will be as a wall and pillar of fire round about her, through all eternity.

CHAPTER XVI.

THE PASSOVER IN EGYPT.

SUCH was the glorious revelation made unto Moses at the bush. He remembered it in his last blessings, and said, "The grace of Him that dwelt in the bush shall abide upon the head of Joseph." At the bush the Lord told him of the deliverance of Israel, and furnished him with signs and wonders to show unto Pharaoh. In his journey from Midian to Egypt, the Lord appeared again unto him, and informed him of the last plague, which he should send upon Pharaoh. "And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born, and I said unto thee, let my son go, that he may serve me, and thou didst refuse to let him go, behold, I will slay thy son, even thy first-born." Now Satan took advantage of Moses' neglect in not circumcising his own son; this was the only sign that

distinguished Israel from the Egyptians. The Lord had adopted Israel into his family, and made them heirs of his blessings. Abraham was commanded, under pain of death, to observe the ordinance of circumcision. Moses was found guilty of having neglected this essential rite. "And it came to pass by the way, in the inn, that the Lord met him in the severity of his righteous judgment, and, in a most fearful form, sought to kill him." But Zipporah, his wife, perceiving the cause of her husband's danger, took a sharp stone, and circumcised her son, and sprinkled the blood on the feet of Moses. And when the Lord let him go, she said, "Thou art a new husband unto me, delivered by the blood of circumcision." "Prepare to meet thy God, O Israel!" Israel was the first-born of Jehovah's saving grace. But the Lord is just in all his ways, and holy in all his works. His servants must beware of tempting him, to stop the fountain of his grace, by transgressing his commandments, especially those, whose example is likely to have much influence upon their fellow-creatures. Moses was to be the instrument, in the hand of God, for punishing the guilty sons of Ham, and destroying their first-born. It was therefore necessary that he should first purify himself. "Purify yourselves, all ye that bear the vessels of the Lord."

Instead of being disheartened by the dreadful visitation of God, Moses appears rather to have been greatly encouraged for his holy office. He saw the righteousness, justice, and holiness of Jehovah in a far clearer light than heretofore. He came into Egypt with his wonderful staff, which is frequently called the staff of the Lord. He wrought wonders and miracles in the name of the Most High, and confounded Pharaoh, his magicians, and wise men. And, when the first nine dreadful plagues were not

enough to soften the stony heart of the Egyptian king, the Lord announced the fearful tenth, which was to destroy all the first-born in the land, beginning with the crowned prince on Pharaoh's throne, and ending with the imprisoned slave. But before this severe judgment was executed on the children of Satan, the first-born Israel were ordered to provide themselves with the blood, which was emblematical of the blood of the first-born Son of God. By the mark of his blood alone, the Israelites were to be distinguished from the children of Satan. They were therefore ordered to prepare lambs, as types of him, who should be led as a lamb to the slaughter, and open not his mouth to invoke armies of angels, to deliver him from the death on the cross. These lambs were to be kept in readiness, three days before the passover, as Jesus came into Jerusalem several days before the time of his death. His murderers had not to seek him in the wilderness, or in distant parts of Galilee. When the servants of the High Priest came to take him, he said, "Here am I."

The passover lamb was not confined to one household, or family. Several families could join in partaking of one lamb. This was typical of the Lamb of God. The partaking of this lamb implied, that not only Israel, but even a great and innumerable company from all nations, tongues, and families of the earth, should partake of the flesh and blood of the Great Passover Lamb, Jesus Christ. The manner in which the lamb was prepared was as follows. On the evening of the fourteenth day of the month Nisan, the Israelites killed the lamb. On the same day, and at the same hour, the Great Passover Lamb, our Saviour, expired on the cross, when the evening sacrifices were offered in the temple, and the pass-over lambs killed. After the lamb was killed, the Israelites took the blood, and sprinkled it, with a

bunch of hyssop, on the lintel and door-posts of their houses, in which they were to eat it. They were thus saved from danger, and could enjoy, with safety, the feasting on the flesh of the passover. The doors of their houses were closed. Now, the great Passover Lamb has been killed for every believer; the door of the sanctuary has been sprinkled with his blood, and opened wide to every one who is willing to enter, and walk in the new and living way. Let him who is anxious to secure for his never-dying soul the love of God, and eternal life, provide for himself the blood of the Lamb, by joining the household and family of God. But the door of his heart and conscience must first be sprinkled with the blood of the Lamb, and the blood must be sprinkled by means of a bunch of hyssop, which is humility. As the proud and haughty ones are compared, in Scripture, to the lofty cedars of Lebanon, the humble, poor, and contrite ones are denoted by the hyssop, which was the smallest of plants, and was found growing on rocks, and in the midst of ruins. The spiritually poor and needy, the meek and broken-hearted, can alone partake of the feast of the Paschal Lamb. Humility is the bunch of hyssop which is dipped in the blood of the humble Jesus, and sprinkles the same on the door-posts of the conscience and heart. When this is done to any one, he may join the family, assembly, and church of the first-born. He may feed in safety upon the body of the Lamb, in the house of God; and, although thousands fall at his side, and tens of thousands at his right hand, the Lord looks upon the blood on the door-posts of his heart, and wards off from him the arm of the destroyer.

In the 9th chapter of Ezekiel the Lord orders the man, clothed in linen, to go through the midst of Jerusalem and set a mark, or "mark a π , Tav," on the

foreheads of the men, that sigh and cry for the abominations that are done in the midst of her. Now, in order to explain the meaning and character of that mark in Ezekiel, as well as the art of sprinkling the blood of the passover lamb on the door-posts, we beg to call the attention of our readers to the following remarks. The different names, by which Jehovah is called in the Scriptures, are appellations descriptive of his attributes and holy character. Thus, אֱלֹשָׁדַי, (*Elshadai*), means "God Almighty;" יְהוָה, (*Jehovah*), signifies "the Ever-existing or Everlasting One," אֱלֹהִים, (*Elohim*), means "the Deity." The last is an appellation of the Trinity, and is the plural of אֵל, (*El*), "the Omnipotent," or "all in all." עֶלְיוֹן, (*Elyon*), means the "Most High." The Lord is called by many other similar names in Scripture, but the most wonderful and significant title of God is תָּמִים, (*Tamim*), "Perfect," or "the Perfect One." Hence we read, "Thou shalt be perfect with the Lord thy God," (Deut. xviii. 13.) "Be ye perfect, even as your Father is perfect," (Matt. v. 48.)

Now we may thus trace the wonderful mark of the children of God, and its signification. Jehovah Tamim, the Perfect Jehovah, has created man after his own image, and in his own likeness, viz., perfect. Therefore we read, "Lo, this only have I found, that God has made man upright," or "perfect," (Eccl. vii. 29.) But we know that man has sought out many inventions, and has thus destroyed his perfection. Therefore his communion with God was cut off; the Perfect One can have no communion with imperfect man. Jesus Christ, the blessed son of God, undertook to restore man's perfection, and clothe man's nakedness with the garments of his righteousness. Therefore the New Testament frequently speaks of this restored perfection. The blessed Saviour, in

his divine prayer, says, "they (viz., his children), may be made perfect in one," (John xvii. 23.) Now, how can fallen and sinful man be restored unto perfection? Man is restored to perfection by Jesus Tamim, the perfect God-man, who became by his sufferings a perfect Saviour of man," (Heb. v. 9.) This, then, is the blessed mystery. By the perfect offering which Christ presented for us, we are made perfect. We are sprinkled with the blood of the holy lamb of God, and thus made perfect in Christ, and, with him, perfect in one Jehovah Tamim.

This is the mystery of the mark. The children of Israel were to be separated from the Egyptians on the awful night of the passover, only by the typical blood of the Lamb of God. They therefore had the mark a *ת*, *Tav*, on the doors of their houses. This letter is the first of the word *Tamim*, perfection. The two side-posts, and the upper door-posts of every house form a figure resembling the letter "*Tav*." These posts were ordered to be sprinkled with the blood of the Paschal Lamb. When the Destroying Angel saw the sign of perfection upon the doors of the Israelites, he could not touch them; they bore the name of God, his master, and were made perfect through the blood of his son. The same was the case in the 9th chapter of Ezekiel. Six destroying angels were sent forth to destroy Jerusalem, but in the midst of them was a man, clothed in linen, with a writer's ink-horn at his side. In him we recognise the blessed, glorious, and merciful Jesus, clothed in the white linen of his spotless righteousness. The ink-horn was his pierced side, and contained the blood of reconciliation. O holy and glorious ink! that consigneth sinners to everlasting felicity. Oh merciful and yearning breast of a compassionate Saviour! who saw the danger that threatened Jerusalem with sud-

den destruction, and therefore made haste to save his faithful ones. He claims their preservation, he pleads for them with his father. Therefore we read that the Lord said unto him, "Go through the midst of the city, and mark a τ , *Tav*, (not, as it is translated, "set a mark") upon the foreheads of the men, that sigh and cry for the abominations that are done in the midst thereof. Go and mark thine own, put upon their foreheads the τ , *Tav*, the sign of perfection, mark them with thy atoning blood. Thus the destroying angels will not touch them."

This is the glorious mark and its signification. Hence we read in Rev. iii. 12 : "Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more, and I will write upon him the name of my God," viz., $\tau\alpha\mu\imath\mu$, *Tamim*, the Perfect One, perfect in Jesus, and with him perfect in one Jehovah. In the 8th chapter of Revelation, destroying angels are sent forth to execute God's judgments on earth, but the blessed angel comes from the east, with the seal of the living God in his hand, crying, and saying unto the destroying angels, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God, in their foreheads." In Rev. xiv. 1 the Redeemed of the Lamb, who stand on Mount Zion, are said to have the name of the Lamb's father written on their foreheads. In the 5th verse we read, "And in their mouth was found no guile, for they are without fault, namely perfect."

When the Israelites had signed their door-posts with the blood of the lamb, they proceeded to prepare the body for supper. They were not to eat it raw, nor was it to be boiled with water. It was to be roasted with fire, like all other sacrifices of atonement. Fire was the element made use of for atoning the provoked deity. God is a consuming fire, and,

as he pleads by fire, so he refines everything by the same. If his judgment is averted by blood, he smells a sweet-smelling savour proceeding from the fire. The Israelites, who were to eat the passover, cleansed their houses from every bit of leaven or fermented bread. They were forbidden, under pain of death, to eat leavened bread with the passover. The eastern people, when baking bread, always leave a little of the fermented dough in the vessel, in order that, at a second baking, the fermented piece may be used for leavening the whole dough. Thus the vessels of the Israelites never wanted leaven, or a fermented remnant of an old baking. Hence the leaven was a most expressive emblem of the corruption of man, which is propagated from parent to child, just as the dough vessel never remained without a part of the preceding fermentation. But when a man comes to Christ, and is sprinkled with his blood, he must put off the old Adam, and his fermented and corrupt nature, and put on the new Adam, and his unfermented righteousness. Paul, writing to the Corinthians, says, "Your glorying, therefore, is not good. Know ye not that a little leaven leaveneth the whole lump. Purge out, therefore, the old leaven, that you may be a new lump, as ye are unleavened, for even Christ, our passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," (1 Cor. v. 6.)

When all was ready, the Israelites sat down, and ate their holy supper, the passover, with unfermented cakes and bitter herbs—a glorious type of the embittered pilgrimage of the followers of Christ. By Christ's atoning blood Christians are reconciled to their heavenly Father, and their good and kind Shepherd spreads a magnificent table for them, in the pre-

sence of their deadliest enemies. They enjoy happiness and felicity, which the world can neither give nor take away. Rising from the tables they return into the camp of their enemies to difficulties and trials, afflictions and sore temptations. They have still to withstand the sharp arrows of the Egyptians, and to cross a Red Sea. They have to traverse a wilderness, where there is no water. They have to fight against an Amalek, and pass over a Jordan, before they can come into the glorious promised land, the spiritual Zion, and heavenly Jerusalem, where they will enjoy their passover without bitter herbs, and abide for ever in the presence of the Lamb of God.

As long as we are here in the field, and as long as we must eat our passover, with bitter herbs, let us, like Israel of old, gird up our loins, and take the staff of faith in our hand. Let us clothe ourselves with the whole armour of God, and, when we have gathered strength at the table of our Lord, let us remember, that we have here no abiding city, and must therefore hasten to fight our way into the land of promise.

Lastly, no bone of the passover was to be broken. So, in like manner, the murderers of Christ, our passover, were not allowed to brake his bones, though he bore our griefs, carried our sorrows, was wounded for our transgressions, and bruised for our iniquities. He was constrained to exclaim, by the Psalmist, "My heart is like wax, melted in the midst of my bowels; my strength is dried up, like a potsherd, and my bones are out of joint, for my flesh is thus consumed away, that all my bones can be numbered." Still the Lord preserved his bones from being broken, for the Lamb was slain, to rise again, and receive power, and riches, and wisdom, and strength, and glory, and blessings. Therefore the

Israelites were not allowed to leave any of the flesh of the paschal lamb, till the next day, in order that it might not see corruption, for Christ was taken down from the cross, on the evening of that day, on which he was crucified.

“Remember the former things of old : for I am God, and there is none else ; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure,” (Isaiah xlv. 9.)

INTRODUCTION TO THE FIVE FOLLOWING CHAPTERS.

‘MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did eat the same spiritual meat ; and did all drink the same spiritual drink : (for they drank of that spiritual Rock that followed them ; and that Rock was Christ,)’ 1 Cor. x. 1—5.

In this passage, the apostle Paul teaches us three most important, and wonderful things. In the first place, we learn, that the Israelites were baptized unto Moses, in the cloud and in the sea. This authorises us, carefully to examine, not only the nature of this symbolical baptism, to which the apostle of the Gentiles here refers, but also the nature of baptisms and lustrations under the law, and to compare the latter with the gospel ordinance of baptism. In the second place, we learn from the above pas-

sage, that Israel enjoyed spiritual meat and drink, at a time when they thought to eat, only for the purpose of satisfying their temporal hunger, and to drink, only for the purpose of satisfying their temporal thirst. In the third place, we learn, that the Rock, that followed Israel in the wilderness, was Christ.

Now, in order to ascertain the deep meaning of such important statements, we must direct the steps of our investigation, along the high road of Moses' history, which alone can conduct us, through this vast and important field, to any satisfactory conclusion. The nature of our inquiry compels us, according to the plan we have chalked out for ourselves, to treat of the typical signification of every subject successively. This will cause considerable delay in explaining the important passage, quoted above. We deem it proper to make the following arrangement:—Chap. xvii. treats of the deliverance of Israel historically; chap. xviii. treats of the same typically, and also speaks of the manna, which God gave unto his people; chap. xix. draws a comparison between baptism under the law, and baptism under the gospel; chap. xx. treats of the Rock, and its wonderful waters; these are treated of after the manna, because they stand in close connection with the revelation made unto Moses, at Mount Sinai, which will be examined in chap. xxi. The reader is therefore requested, after perusing these five chapters successively, to consider them collectively, and contemplate, as a whole, the great subjects, to which they refer.

CHAPTER XVII.

THE DELIVERANCE OF ISRAEL OUT OF EGYPT.

BEFORE entering into the particulars of this subject, we must, in the first place, consider the manner in which the Lord revealed himself unto the Israelites, as their God, established them as his peculiar people, and, in some measure, regenerated them. We shall then see, that it was not the call of Abraham, nor the promises given to that righteous man, which made Israel the first-born nation unto God. The Almighty chose that people, out of the midst of all the nations of the world. He separated them from a revolted world, and took them to himself, as his inheritance on earth. In his wisdom, and by his predestinating power, he called Abraham, and made him not only the father of Israel, according to the flesh, but also the father of all the elect of God, according to the spirit. But his seed, the Israelites, could exclaim with the prophet Isaiah, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel, (that is, (Jacob), acknowledge us not; thou, O Lord, art our father, our Redeemer; thy name is from everlasting," (Isaiah lxiii. 16).

At the time of Israel's bondage in Egypt, they were plunged in ignorance and unbelief; they knew not the God of their fathers. Hence, we find Moses saying unto the Lord, "If Israel should ask me, What is the name of that God that sent thee? what shall I say unto them?" This, and many other passages in Scripture, show us, that the majority of the Israelites, in the time of Moses, knew nothing

of the true God, and were attached to the idol-worship of the Egyptians. A few still preserved the oral traditions, which had been handed down to them, how God once appeared unto their forefathers, Abraham, Isaac, and Jacob, and made a covenant with them, and commanded them to keep themselves separate from all other nations of the earth, by the sign of circumcision, which they strictly observed, (Josh. v. 5.) Unto that God they cried in their misery, and he delivered them out of their distresses. He appeared unto Moses in Egypt and said, "I am Jehovah and I appeared unto Abraham, Isaac, and Jacob, by the name, God Almighty, but by my name, Jehovah, was I not known unto them;" viz., "I, as Almighty God, revealed myself unto mine elected servants, and entered into a covenant with them, and confirmed the same by an oath. I made them promises for their children, thus preparing the way for my son, Jehovah, in whom alone all my promises are made yea and Amen, and through whose mediation alone I can become the God of reconciled Israel. Therefore as your fathers knew me, only by the name אֱלֹהֵי שָׁדַי, (El Shadai), the Almighty God, their children must know me by the name, Jehovah Jesus, the Saviour, the Redeemer, the Mediator." "Say then unto the children of Israel, that I am Jehovah, and that I will bring them out from under the burden of the Egyptians, rid them of their bondage, redeem them with a stretched out arm, and mighty judgments, and take them to myself for a people, and be to them a God," (Exod. vi. 3-9.)

Now, reader, how mysterious must this revelation have been to the children of Israel, and how difficult must it have been to them to understand the difference between the attributes of God, as the Almighty Being, on the one hand, and the character which he sustains, when he reveals himself, as Jehovah, on the

other. It is certain, that even Moses himself did not comprehend this important distinction, until farther revelations were made unto him at Mount Horeb, as we shall see it in its own place. The mysterious revelation, mentioned above, has puzzled the Jewish Rabbies, both in ancient, and modern times. It hath not yet pleased the Lord to open their eyes, and make himself known unto them as Jehovah. In explaining the above passage, they say, that אל שדי (*El Shadai*), or God Almighty, means judgment. They maintain that the Lord revealed himself unto the fathers, only in his holiness and righteousness, only as the holy God, in whose sight the heavens are not clean, and who chargeth even his angels with folly. They therefore say, that, when he comes to save his children, he leaves the throne of judgment, and occupies the throne of mercy, and thus, when he came to deliver Israel out of Egypt, that he came as Jehovah, which signifies mercy and grace.* But praise be unto God, who hath revealed unto us more than this. We know that salvation and redemption belong unto Jehovah the Son, unto Jesus the Saviour. As Jehovah the Son, God revealed himself unto Israel, when he came to their deliverance. He therefore ordered them, in the first place, to observe the passover, his own glorious type. By the blood of the paschal lamb alone they could be saved, redeemed, and made his

* Another sect of these Rabins are again of a different opinion. They maintain that אל שדי, (*El Shadai*) means "the merciful God." As such, they say, the Lord revealed himself unto the Patriarchs, and as such he could not show wrath in destroying the Egyptians. He therefore appeared in Egypt as Jehovah, which is judgment, holiness, and righteousness. So they maintain that God remained still unto Israel the "*El Shadai*," the merciful God, as he was unto their fathers, but unto the Egyptians he was the Jehovah, the holy and righteous God, and thus destroyed them in his righteous judgment. Almost all the Cabalistic Rabins favour this opinion.

inheritance. This passover Israel had prepared, and signed their door-posts with its blood, and had sat down to feast upon the emblematical body of their Saviour. But little did they know, upon whose flesh and blood they fed spiritually by faith, (1 Cor. ix. 1-5.) The terrible and appointed mid-night hour arrived. The severe judgment of the Almighty was to be manifested in the land of Ham. The destroying angel began his fearful work, and the last agonies of the first-born sons of the Egyptians awakened their hardened parents to a sense of their dreadful situation. There was not a single house without a victim, from the palace of Pharaoh to the prisons of the land. The first-born of the beasts, yea, even the Egyptian idols experienced on that awful night, the devouring wrath of an Almighty and angry God. But the angel of the covenant, the Lamb of God, watched over the dwellings of his first-born people. When he saw his emblematical blood sprinkled on their door-posts, he prevented the destroying angel from approaching there.

This bitter cup the Egyptians could not drink with indifference; they were struck with terror, lest they should be destroyed. They urged their captives, and bond slaves, to take all their property with them, and leave the land. They gave them anything, which they asked, in order to rid themselves of their dangerous guests. Thus Israel left Egypt, and therefore it is said, "This was a long appointed night, for Jehovah to bring them out of the land of Egypt. This is that night of the Lord to be observed by all the children of Israel in their generations."

It is very remarkable that the Lord lost no time, but immediately took advantage of what was already done, and of the impression, that the dreadful carnage of the first-born of the Egyptians, had made

upon the hearts of the Israelites. Before they came to any station of rest, he commanded them, in the first place, to keep the passover, until he should come, in remembrance of their deliverance. In the second place, he ordered them to observe the seven-days-feast of unleavened bread. In the third place, he ordered them to consecrate unto him all their first-born, in so far that the first-born of the cattle were to be given unto the priests, whom he afterwards took along with the Levites, instead of the first-born of the children of Israel. Every first-born of man had to be redeemed.

These three commandments, the reasons for their observance, and God's right to their observance were repeated. We read,—“And it shall be, when thy son asks thee in time to come, saying, what is this? Thou shalt say unto him, by a strong arm the Lord brought us out of Egypt, from the house of bondage. And when Pharaoh would not let us go the Lord slew all the first-born in the land of Egypt, both of man and beast. Therefore I sacrifice unto the Lord the first-born males of the beasts, and the first-born of my children I redeem,” (Exod. xiii. 14–17.)

Such was the beginning of Israel's deliverance. Two things, however, had yet to be accomplished. In the first place, they had to be placed entirely beyond the power of the Egyptians, as they were yet within the borders of the land of that people. In the second place, they had to be brought within the walls of the Almighty's protection; this was done by the unlimited omnipotence of God. He ordered Israel, instead of compassing the Red Sea, and thus passing into the wilderness, to return and encamp before Pihairoth, between Migdol and the sea. This induced their enemies to follow them, for they thought that the Israelites could not find their way

into the wilderness. Having been informed by their spies, that that people resolved not to return to their work, they lost no time in gathering their armies together, and hastening to destroy the chosen people of God. But the angel of God's presence made darkness his pavilion, though brightness is before his face, like flames of fire. He descended from on high, and enveloped his awe-struck people with clouds of darkness by day; he thus protected them from their blood-thirsty pursuers. He dwelt in the midst of that mysterious pillar of cloud, and the beams of his glory converted the dreary and dark nights of the wilderness into a region of brightness. Why, O Israel, dost thou tremble? Whence comes thy fear, O Jacob? Jehovah came down from heaven and surrounded thee with his heavenly hosts. Thou worm, Jacob, why art thou afraid of the Egyptians—grasshoppers—an idolatrous race, prepared for sudden destruction, and a watery grave? Israel knew not God; they had no true conception of his almighty power. Therefore they trembled when they saw their enemies approaching. "Fear not Israel," said Moses, in the name of Jehovah, "but stand still, and see the salvation of thy God, Jehovah shall fight for you, and ye shall hold your peace," (Exod. xiv. 15-17.)

When the enemy drew near, and when Israel was almost despairing of safety, the pillar of cloud posted itself between the two hosts, and kept them separate. In the morning the Lord looked upon the Egyptians through the pillar, and threw their armies into confusion. He, at the same time, rebuked the sea, and she fled; her channels appeared, and the foundations were discovered at the blast of Jehovah's breath. When the floods stood upright, like walls, and the depths were congealed in the heart of the sea, Jehovah led his redeemed children

into the depth of the waters, and buried them in baptism, in the sea, and thick covering cloud. He raised them up again, and guided them, by his strength, into his holy habitation. The Egyptians, confounded by the darkness of the cloud, followed Israel into the heart of the sea. The Lord then sent forth his wind, and the sea covered Israel's pursuers; they sank, as lead, in mighty waters. The Almighty stretched forth his right hand, and the deep swallowed up the Egyptians for ever, (Exod. xiv. 15-30.)

Now were Israel's eyes opened. Now they saw the mighty power of their God, and Saviour, who had delivered them, and bought them with such a price. "And Israel saw that great power, and what the Lord did unto the Egyptians; and the people feared the Lord, and believed Jehovah, and his servant Moses," (Exod. xiv. 31.)

CHAPTER XVIII.

DELIVERANCE OF ISRAEL TYPICALLY TREATED—THE MANNA IN THE WILDERNESS TYPICALLY TREATED.

ALL the visible transactions, mentioned above, were doubtless living, and most expressive types of the Saviour's glorious, and spiritual operations, when he finished his work on Calvary. Let us, therefore, draw a short comparison between the redemption of Israel, and that of the innumerable multitudes of all nations, and families of the earth, the door of which was opened, when the Son of God

rose triumphantly from the dead, and ascended to his Father in heaven.

In the first place, let us consider, how Satan, and his infernal hosts, are represented here, in the degenerate children of Ham and their prince. The demons of darkness are leagued together against the Majesty of heaven, and seek the spiritual ruin of the children of God. Now where do we find a better picture of the invisible enemies of God and man, than in Egypt? At the time of Israel's deliverance, Egypt was Satan's residence, and the greatest abominations were perpetrated there. Sorcerers, magicians, diviners, and enchanters stood in close connection with the prince of darkness, by whose power they were enabled to do many wonderful and astonishing things. The greatest of these diabolical magicians were the two brothers, Janni, and Jambry, the two sons of Balaam. These withstood Moses, in imitating his signs, until they were puzzled by the greater power of God, and obliged to confess, "This is the finger of the Lord." The devil employed also such diabolical magicians to withstand Paul, and the wonders which he did.

The hardened and rebellious Pharaoh, the sovereign of Egypt, resembled his master, Satan, in every point. Satan knows the power of God; he believes and trembles. Still he fights continually against the divine will, and opposes the Almighty to the last. Pharaoh, his covenanted agent, though he saw the danger of fighting against the Most High, and was warned not to do so, in these solemn words, "Let the men go, and serve their God. Knowest thou not yet, that Egypt is destroyed?"—nevertheless hardened his deluded heart, and persisted in his rebellion, to the last. Therefore we find, that Satan is often compared, in Scripture, to Pharaoh. Ezekiel styles the latter the "great dra-

gon, that lieth in the midst of his rivers," (Ezek. xxix. 3.) And Isaiah says, "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea," (Isaiah xxvii. 1.) John saw, in the spirit, the fulfilment of this, when the dragon, the old serpent, which is the devil, was laid hold on by the great angel, and bound, and prepared for destruction, (Rev. xx. 1.) Further, when the typical Passover Lamb was slain, and its blood sprinkled, not only were the first-born of the Egyptians destroyed, but even their idols, or rather devils, felt deeply the fierce wrath of God, and were sore agonized. The Lord said, "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the Lord," (Exod. xii. 12.) But when the Antitype, the Lamb of God, was killed, and his blood shed, "he spoiled principalities and powers, and made a show of them openly, himself triumphing over them," (Col. ii. 15.) Again, the utter destruction of Pharaoh and his host was completed, in his last attempt, at the Red Sea, where the mighty waters covered them for ever. So when Satan shall come in the latter days, with all his hosts and chariots, and with his deceived slaves, Gog and Magog, to compass the camp of the saints and the city of God, fire will come down from heaven, and devour them all. The deceiver and his infernal hosts will be cast into the burning lake, where they will be tormented, day and night throughout eternity.

Let us now turn unto Israel, the people of God, and see what they underwent, before they became the inheritance of Jehovah. They had felt their

miserable state, and groaned beneath the weight of their chains ; the fire of oppression consumed their very souls. They then began to cry unto the Lord, and he saved them out of their distresses. In like manner, when a sinner is awakened from his natural slumber, when his eyes are opened to see the cruelty, and deceitfulness of the prince of darkness, whose slave he is, when he perceives the bitter end, that will finally overtake both him and his master, he begins to cry unto the Lord, the creator of his soul, to come and deliver him from his miserable bondage. As the cry of Israel was heard in heaven, and as Moses was sent unto that people with wonders and signs, to confirm his divine message, so a greater than Moses, the Holy Spirit comes to the aid of the penitent sinner, and proves to his conscience the truth of the wonders and miracles, recorded in the Word of God, as wrought first by his servants, and then by his Son, for the confirmation of his plan of redemption, and of his love to man. As Israel was in the first place directed to the sprinkling of the blood of the passover, by which alone they were to be distinguished from the Egyptians, on the night of the death of the first-born, so is every sinner first directed to the blood of sprinkling, that speaketh better things than that of Abel. By this blood alone he will be preserved from the wrath of the last day, which will burn like a furnace, and devour the wicked, with their master, the devil. As Israel were pursued by the Egyptians, who wished to recapture their slaves, so Satan, the awakened sinner's former master, does all in his power to retake his captive ; he follows him, with all his chariots, wherever he goes. " For we wrestle not with flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in

high places," (Eph. vi. 12.) But, as Israel cried unto God, when they saw their armed enemies, and as the Lord came down from heaven, and guarded them with a pillar of cloud and fire, and made the depths of the sea their passage, whilst he buried their enemies there, so must every Christian, in the day of temptation, when spiritual danger threatens him with destruction, put on the whole armour of God, and give himself to prayer. By prayer he will be enabled to withstand temptation, in the evil day. The Lord will hide him under the shadow of his wings, and in the cloud of his strength. "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

We now return to the words of the apostle Paul, in the tenth chapter of 1st Corinthians. In warning his beloved church not to tempt Christ, as Israel did, and not to fall from their faith, after having tasted spiritual things, and seen that Christ was good, he shews them, that Israel provoked Christ, even after they had received many spiritual and perfect gifts, and tokens of his goodness. They were compassed about, and overshadowed by the pillar of cloud, in the midst of which Jehovah dwelt, as it is written, "And the Lord went before them by day in the pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light." This pillar of cloud served them also as a covering; for the Psalmist says, "He spread a cloud as a covering, and fire to give them light by night." Inasmuch as they passed through between the mighty walls of the uncovered deep, surrounded by that wonderful and mysterious cloud, and were thus rescued from the power of the Egyptians, and brought into the possession of Jehovah, their God, the apostle of the

Gentiles calls this "a spiritual baptism." He says that Israel were baptized, (buried, as in baptism, and brought up again), unto Moses, (their leader, and typical mediator), in the cloud and in the sea. This cloud, and Jehovah Jesus, the Angel of the covenant, who was in the cloud, followed them forty years in the wilderness, and supplied their returning wants from his exhaustless heavenly store. When they were hungry, he gave them bread from heaven, and when they were thirsty, he gave them water out of the dry rock. He alone gave them that water out of the rock of Rephidim, and out of the rock of Kadesh; for it was not the rock which, when smitten, gave water unto Israel, but Christ, the Almighty Angel of the covenant, who stood upon the rock when it was smitten, (Exod. xix. 6.) He, and he alone, the Rock of Ages, gave water to the thirsty Israelites. Therefore Paul says, that the rock, that followed them, was Christ, who is the Rock of Salvation unto his children. We shall treat of this subject more largely in the twentieth chapter of this book, where we shall investigate the mysteries of that typically-smitten rock of Rephidim, upon which the Lord stood, when it was smitten, and gave water from it. We will therefore conclude this chapter with a few remarks on the manna in the wilderness.

In the 8th chapter of Deuteronomy, Moses explains to Israel the reasons of God's providence in the wilderness. In the 3d verse of that chapter he says, "And the Lord humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know, that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live." Oh, wonderful information! Oh, blessed revelation from

the Spirit of God ! Here we see the reason, and the purpose of the Almighty, in showing unto Israel his wonderful works. He did so, that he might humble them, and break their stubbornness. He suffered them to hunger, in order to show them his providential omnipotence, in order to show them that he, who by the breath of his mouth turned chaos into a mighty universe, and brought light out of darkness, stood in no need of man's toil and labour, at any time, and had never to wait for the seasons of nature. Man can live by the word of God, by the word that creates worlds, and feeds men upon wonderful bread, produced in a moment. When Jesus was tempted by the Devil, in the wilderness, and was asked by him to change the stones into bread, he replied to his tempter Satan, "It is written that man doth not live by bread alone. Oh, Beelzebub, dost thou not know, how my father fed two millions of people in the wilderness, not upon bread but upon manna, upon angels' food ? Was it not by his word ? I am the word of God. By me are worlds created ; by me was a universe established. What need have I then to change stones into bread ?"

Moses goes on to warn Israel, not to forget the wonders of the Lord in the wilderness, when they came into the promised land. "Peradventure thy heart will be lifted up, and thou wilt forget the Lord thy God, who led thee through that great and terrible wilderness, where there were no waters. But he gave thee waters out of the flinty rock. He fed thee in the wilderness with manna, that he might humble thee, and that he might prove thee to do good at thy latter end." From this it is evident, that the manna was intended to teach Israel a spiritual lesson. There they were in the wilderness, two millions of people, and did not know the power of

their guardian angel, who dwelt in the cloud. "They tempted God in their hearts, by asking meat for their lusts." But how was their unbelief rebuked? "The Lord commanded the clouds from above, and opened the doors of heaven. He rained down manna upon them to eat, and gave them of the corn of heaven." Man did eat angels' food, that he might know, that Jehovah was able to feed his children in a dry land, and to spread a table for them in the wilderness. Therefore, when the faithless Jews argued with Christ, and said, that Moses had given them manna in the wilderness, our Lord replied, that it was not Moses, but his Father. He said, "The manna was only a type of the true Bread, which your father gives you now in me, in my flesh and blood." "For the bread of God is He, who cometh down from heaven, and giveth life unto the world," (John vi. 33.)

Here we see, that the manna was a most expressive type of Christ. When Israel's temporal hunger made them cry unto the Lord, he gave them heavenly food. When sinners are awakened from their slumber, and find themselves in the dry and parched wilderness of this world, where there is not a grain of spiritual bread, nor a drop of spiritual water, they cry unto Jesus, the water of salvation, and the bread of life, and he fills them with the riches of his grace. Oh mysterious food! Oh how wonderful nourishment Jesus gives to the starving souls! "I am the living bread that cometh down from heaven. If any man eat of this bread, he shall live for ever. And the bread, which I will give, is my flesh, which I will give for the world. For my flesh is meat indeed, and my blood is drink indeed."

But again, the manna was given by God to humble Israel, and prove them, to do them good at the latter end. Surely it must have been a

great humiliation unto the Israelites, to be rebuked for their unbelief, and put to shame for tempting God, and speaking against him, saying, "can God furnish a table in the wilderness?" They must have trembled at the omnipotence of the Most High, and at his goodness and mercy, when he dealt not with them according to their sins, but, in his loving-kindness, gave them bread from heaven. Surely no Christian ever partook of the symbols of Christ's body and blood, without being deeply humbled, and overwhelmed with amazement, at the mysterious love of the Redeemer,—that, while we were yet sinners, without strength, and without faith, he died for us, and prepared for us a splendid spiritual table in the wilderness.

Again, the Israelites were supplied with manna, until their wanderings, in the wilderness, were brought to a close. In like manner, our gracious Saviour has promised to be with us, unto the end of our days. If Jesus is with us, our bread will be given, and our temporal and spiritual waters will be sure.

Lastly, the curse of Adam, which was, "With the sweat of thy brow shalt thou earn thy bread," was removed from Israel, when bread was given them to eat, which they neither sowed, nor reaped, but which was prepared in heaven. In like manner, the greater curse of eternal death is removed from the children of Jesus, by the living bread, prepared in heaven. "Wherefore, when he came into the world, he said, Sacrifices and offerings thou didst not desire, but a body hast thou prepared for me," (Heb. x. 5.)

O Christians, when Jehovah's goodness makes your temporal and spiritual stores overflow, beware, lest your hearts be lifted up. Never forget, how your living bread was prepared, how Christ's

precious blood was shed for the remission of your sins, and how his glorious body was broken, under the burden of your transgressions. If, through the sufferings and agonies of the Prince of glory, you are made rich, Oh ! what cause for humiliation have you. Every spiritual grain you get, was paid for with the blood of the Son of God. Every drop of the waters of salvation, which we enjoy, is a blood drop, flowing from the pierced side of Jesus. How humble ought we then to be ! All, all, that we, in our poverty, are able to render unto our blessed Lord, for all his gracious benefits towards us, are tears of gratitude and joy. Oh blessed Jesus, mysterious Bread of heaven, the precious words of thy divine lips shall form the closing words of our present chapter. "This is the bread, which came down from heaven. Not as Israel ate manna, and are dead, but he, who eats this bread, shall live for ever;" (John vi. 58.)

CHAPTER XIX.

BAPTISMS AND LUSTRATIONS UNDER THE LAW—PROSELYTE BAPTISM, UNDER THE LAW, PROVED FROM THE OLD TESTAMENT SCRIPTURES—BAPTISM, UNDER THE LAW, COMPARED WITH BAPTISM, UNDER THE GOSPEL.

Wonderful were the preparations, which Jehovah made for the restoration of the revolted world. Though he is Creator and Master of the Universe, and though the fulness thereof belongeth unto him, still, as man, by his sin, became the lawful captive of Satan, certain preparations were necessary, to

restore our unfortunate race to salvation. Therefore when the Lord, in his unspeakable mercy, and divine compassion, began to fulfil, in a general manner, his promises of salvation unto man, the deliverance of Israel, as a nation, was the first fruits of that redemption, *typically*.* They were a typical nation, their deliverance out of Egypt was a typical deliverance, and they enjoyed typical institutions, ceremonies, and laws. But on Calvary all shadows were dissolved, the bodies of the typical institutions were spiritualized, when the blood of the Great Antitype was shed. Thus we see Israel was taught, first, that fallen and sinful man could have no communion with his holy God, except through a worthy mediator. This typical mediator was Moses. When, in the course of their journey, they arrived at Mount Sinai, we were told, that Moses went up unto God, who called unto him, out of the mountain, saying, "Thus shalt thou say unto the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation," (Ex. xix. 3.) And when Moses accordingly called the elders of the people together, and laid before them all the words of the Lord, the people were satisfied with what the Lord had spoken. As soon as Moses carried the confession of their faith unto God, he was ordered to go down from the mount, and baptise them in the name of Jehovah. "The Lord said unto Moses, Go unto the people, and sanctify (or baptise) them to-day, and to-mor-

* We say *typically*, for they were not all saved, because they were the chosen seed of Abraham; nor were they all Israelites, who bore the name of Israel.

row, and let them wash their clothes, and be ready against the third day, for the Lord will come down in the sight of all the people upon Mount Sinai."

This was the first baptism, which was ordered unto Israel, after they had been prepared by a spiritual baptism, when they were symbolically baptised unto Moses, in the cloud and in the sea. The Apostle of the Gentiles always combines the spiritual, and invisible baptism of the Holy Ghost with the visible baptism by water, performed by the ambassadors of God. The children of Israel had to be baptised by Moses, before they could enjoy the communion of the Most High, who was to speak unto them from Mount Sinai. This shewed them symbolically the holiness of God. It shewed them, that no man could stand in His presence, before he was cleansed from sin.

This baptism was followed by the numerous lustrations and washings, commanded in the law. Every man, after his first baptism, became unclean, by touching a dead body, or any unclean thing. Such an act rendered him unclean, until he was purified, or re-baptised. Thus, in the ninth chapter of Numbers we read, that "when the year came round, and Israel kept the passover, there were some that were defiled by the dead body of a man, and therefore could not keep the passover that day; and they said unto Moses, We are defiled by a dead body, wherefore we are kept back not to offer an offering of the Lord, in his appointed time, among the children of Israel." And when Moses brought this matter before the Lord, these men were ordered to be purified, or re-baptised, and then to keep the passover, in the second month. We know from the Scriptures, that, when Israel was led astray by their wicked kings, and defiled by reason of their abominations, they had to be sanctified, or re-baptised, before they could join the feast of the pass-

over, (2 Chron. xxx. 18 ; xxxv. 6.) We are therefore greatly astonished, that some Christian writers are unable to discover traces of proselyte baptism under the law. This unhappy ignorance has been the means of generating numerous difficulties, and of causing many erroneous explanations, of several passages in Scripture. It is certainly a mark of great ignorance for an Old Testament student not to know, that an Israelite, under the law, was not permitted even to touch the garments of an unbaptised heathen, who was unclean himself, and had touched many a dead body before. An Israelite instantly became unclean, if he touched even the garments of such a person.* Far less could such a person become one of God's people, and join them in holy things, before undergoing the regular course of sanctification or baptism. In Exodus xii. 48, we read, "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and let him come near and keep it, and he shall be as one that is born in the land." The reason, why baptism is not mentioned here, is merely because the person, referred

* To satisfy the reader upon this subject, we refer him to Acts xxi. 23. The four men there mentioned were under a vow of Nazarites. Therefore, when the time of their vow had elapsed, they had to bring their offerings, according to Num. vi. 13-22. But why had they to undergo seven days' purification? It could not have been because they were (knowingly) defiled by a dead body, within the time of their vow; for, in this case, all their former days would have been lost; they would have had to begin the days of their vow of Nazarites anew, according to Num. vi. 9-13. Thus it could not have been said, that they went to "pay" their vow. But the fact is, that these four men must have come from a heathen country. Having mingled with heathens, and of course touched their garments, they had therefore to undergo seven days' purification, before they could approach the altar of God, with their offerings. This is evident from the example of Paul, who had neither a vow to pay, nor any offering to make for himself; but, as the leader and teacher of these four, he had to undergo seven days' purification, before entering the temple, because he came from heathen lands, and was thus defiled, according to the law.

to in the above passage, could not even dwell in the land, without undergoing that ceremony. In this case baptism was, in fact, a matter of course. In Numbers ix. 14, we read, "And if a stranger shall sojourn amongst you, and will keep the passover unto the Lord, according to the ordinance of the passover, and according to the manner thereof, so shall he do." "Ye shall have one ordinance both for the stranger, and for him that was born in the land." This verse follows the commandment given in the tenth verse, that, if any man happened to be unclean, by reason of a dead body, he was to delay the observing of the passover until he was sanctified, or baptised with water according to the purification under the law. He might then observe the passover in the second month, on the fourteenth day of the month.

Again we read in Numbers xxxi., that, when Israel destroyed the Midianites, and took thirty-two thousand young women captive, they were ordered to abide without the camp seven days, whoever had killed any person, or touched any slain, and to purify both themselves and their captives on the third and seventh days. Here we see, that even the female captives were to be baptised or purified before they could be brought into the camp. We read, that Eliezar the priest said unto the men of war, "this is the ordinance of the law which the Lord commanded Moses." And again, in the 23d verse of the above quoted chapter we read: "Everything that may abide the fire (namely, metals), ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation (or of sprinkling); and all that abides not the fire, ye shall make go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp." But for the sake of satisfying the reader.

we refer him to Numbers xix. There he will find, that no man, who had touched a dead body, or had been under the same roof with a dead body, could come into the camp of Israel, unless he underwent seven days' purification, and was sprinkled on the third and seventh days, and then washed his clothes in water. Far less could a proselyte be received into communion, before he was circumcised, if a male, before he was baptised, and before he brought his offering of purification.

Such were the baptisms under the law. They were instituted both for native Israelites, and for converts, during the first and second temples. The multiplication of these lustrations proved their imperfection, but better things to come were foretold by the prophets. The sprinkling with clean water, which purifies from all sin and uncleanness, was promised. The day was promised, when this fountain should be opened in the house of David, for all the inhabitants of Jerusalem. To this glorious day did Israel eagerly look forward. But when it came, their eyes were blinded, and they could not see it. When John, the forerunner of the Messiah, came, he lifted up his voice, like a trumpet, and cried unto Israel, "Repent, repent, for the kingdom of heaven is at hand. A new covenant is now to be made,—not a covenant of works and shadows, of ceremonies and sacrifices, but a covenant of repentance, of faith, of grace, of mercy, and of truth." And when the Scribes and Pharisees, the priests and Levites, the publicans and soldiers, came unto him, he entreated them to repent, and change their minds, and place no more dependance upon their relation to Abraham, or the works of the law. He showed them, that all shadows were now to be dissolved, by a shining light, that the axe was now laid to the root of the trees, to cut down every tree, that did not bring forth

spiritual fruits of repentance and faith, in Him who was to come, and baptize his own with the Holy Ghost and with fire. Those who believed him were baptised unto him and his testimony, and not unto Moses and the law of works. At their baptism they confessed their sins, not upon the heads of sheep and goats, as heretofore, but, by faith, upon the head of the Lamb of God. John always pointed out Jesus to his disciples, as the Lamb of God, who should bear the sins of the world. Therefore Christ said, that all the people, who heard John and were baptised by him, justified God, but that the Pharisees and lawyers rejected the counsel of God, against themselves, not having been baptised by John.

Thus we see, that the baptism by Moses, where-with he baptized Israel, before they approached Mount Sinai, to receive the law, was the beginning of the law, and a preparation, on their part, for partaking of the sacrifices and oblations, under the law. It therefore continued, until John the baptist came. His baptism was the end of the law, and a preparation for enabling men to partake, by faith, of the spiritual gifts, of the blood and flesh of the Lamb of God. Therefore we read, "the law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth into it." (Luke xvi. 16.)

We thus see, that to have been baptised with the baptism of John was to justify God, and His everlasting counsel. Our blessed Saviour, therefore, before he entered on the sacred duties of his Mediatorial office, came unto John to be baptised of him. He, it is true, stood in no need of that preparatory baptism, nor was that the baptism with which he was to be baptised, for he always speaks of his sufferings as his baptism. "Can ye drink my cup, and be baptised with my baptism." "But I have a baptism

to be baptised with." (Luke xii. 50.) He was baptised of John, as He himself says, "to fulfil all righteousness." His first work was to fulfil the law in all its branches; not one jot, not one tittle could pass from the law, before it was fulfilled. No one could fulfil the law for us but Jesus. We know, that He kept the passover, although the passover was only a type of the Lamb of God, holy, perfect, without sin, and without blemish.

Again, Jesus, by being baptised of John, was made manifest, and introduced to believers, as the Baptist himself testified when he said, "And I knew him not; but he who sent me to baptise with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptiseth with the Holy Ghost. And I saw and bear record that this is the Son of God." (John i. 33.) When believers began to follow Jesus, he had soon more disciples than John, as the latter had foretold when he said, "He must increase, but I must decrease." When the Son of God made disciples, he looked into their hearts and tried their reins. He baptised them with the Holy Ghost, and said, "follow me." As men that could not look into the heart, his disciples baptised with water. Jesus made, and baptised more disciples than John, though Jesus himself baptised not, but his disciples, namely, his disciples whom he chose by his divine choice, and baptised them with the Holy Ghost, and with fire, though the manifestation and the outpouring of the Holy Ghost upon them took place seven weeks after the crucifixion of our Lord. He commanded them to wait in Jerusalem for the promise of his Father, which was the outpouring of the Holy Ghost. After the fulfilment of this promise, we find the Apostles always acting (in adult baptism) as follows: After conviction, repentance, and confession of faith, they

baptised with water, in the name of the Father, Son, and Holy Ghost. They then laid their hands upon the converts, and implored for them the outpouring of the Spirit, promised by the Father. In the 19th chapter of Acts we read, that, when Paul found twelve disciples who had been baptised with John's baptism of repentance, but had not yet received the Holy Ghost, he said unto them, "Verily John baptised with the baptism of repentance, saying unto the people to believe in him, who should come after him, that is, Jesus Christ." When, therefore, they were baptised in the name of Jesus, they received the Holy Ghost, by the laying on of the hands of the Apostle.

Now, when we consider these three different kinds of baptism, we come to the following conclusions :— In the first place, the outward baptism by water, under the gospel, cannot be essential to salvation. It is a symbolical ordinance, and has its essence in the sanctuary, in pointing to the spiritual baptism of the soul, by faith in Jesus Christ, the Bishop of our souls, and through the operation of the Holy Ghost. In like manner, the baptism of John was not the outward washing with water, but the spiritual purification of the soul, by faith in Jesus. In like manner, the baptism of Moses, under the law, was not only an outward washing of the flesh, which fitted an Israelite for partaking of the typical passover, and enjoying outward privileges. The spiritual purification of the soul was necessary, to fit an Israelite for partaking of everlasting salvation, by faith, in the Antitype of the passover and sacrifices. Hence, in the second place, there was no difference between the instruments, by whom the outward baptism was performed, whether by Moses, John, Paul, Apollos, or Chephas, or afterwards by those disciples, who preached Christ, according to the message which they had received. All were sent by one Jehovah,

and all pointed to the mark, which is Christ. All were sent to prepare sinners for a happy eternity ; and, as these faithful messengers testified on earth, and baptised with water which witnesses on earth, so they shall meet with the redeemed in heaven. Those, who, by the instrumentality of these messengers, were converted, and baptised, not only with the outward baptism of water, but also with the Holy Ghost, shall meet again with these messengers in heaven ; and both teacher and disciple shall enjoy the presence of their Redeemer, throughout the endless ages of eternity.

The Apostle Paul, in his first Epistle unto the Corinthians, pleads with those individuals of that Church, who disbelieved his testimony regarding the resurrection of the dead, and eternal life. Among other reasons which he produces in proof of that solemn truth, we find him expressing himself in the following words :—" If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. xv. 19.) After having shewed them, that, in Christ, we have to expect everlasting life, and that, as he is the first-born from the dead, so they that are his members will rise, and reign with him in eternity, the Apostle then goes on with his argument in the following words :—" Else what shall they do which are baptised for (or, on account of) the dead, if the dead rise not at all ? Why are they then baptised for (or, on account of) the dead ? and why stand we in jeopardy every hour ?" (1 Cor. xv. 29-30.) In this part of the argument, Paul includes the three different baptisms, and the ambassadors by whom these baptisms were preached, and on whose testimonies they were performed. He shews that all these baptisms, whether preached by Moses and his disciples, John and his disciples, or by Jesus and his disciples, must stand in special relation to

eternity, and not to this world only. They must be preparations for a better world to come, for they teach a separation from this world. The self-denials, sufferings, and afflictions, which they who follow the invitation and footsteps of the ambassadors of God have to undergo in this life, must surely have their reward in a world to come. Else these followers of God's call must be, of all men, most miserable, having sacrificed all the enjoyments of this life, and having no hope with regard to the future. But, as these servants of God, who invited men to come and follow them, have shewn the same example, in denying themselves the pleasures of this world, in order to enjoy a happy eternity; so those, who follow them and their doctrines, must believe that the fruits of faith will be reaped in the resurrection of the dead, and in eternity.

This is evidently the aim of Paul's argument, when he says, "Else (viz. if there be no resurrection nor any reward in eternity) what shall they do, which are baptised 'for' the dead?" or "which are baptised on account of the dead," viz., on account of the testimony of the ambassadors of God, who are now dead, and who enjoyed no good, during their lifetime, as Moses, John, and even Christ, and some of his disciples, who were dead at that time, when Paul wrote that epistle. "What shall they do which followed the example of those heroes, and were baptised unto them and their testimony, and denied themselves likewise of every pleasure and comfort of this life?" When shall their fidelity be rewarded, if the dead rise not at all?

When our Saviour pleaded with the faithless Sadducees, who likewise denied the resurrection of the dead, he used the same mode of argument. "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God

of Isaac, and the God of Jacob? God is not the God of the dead but of the living," (Matt. xxii. 31-32). Though they died the temporal death, and are gone the way of all men, still they enjoy spiritually life eternal, and stand as living pillars in the temple of God, where they glory in the Divine presence for ever. Though they reside no more upon earth, they exist in that eternal city, from which they seek not to return. Therefore the Lord did not say, "I *have been* the God of Abraham, Isaac, and Jacob." He said, "I *am* the God of Abraham," &c., "I remain their God for ever, they are my children." This is exactly the argument, which Paul makes use of in his epistle to the unbelieving Corinthians, who denied the resurrection of the dead, and eternal life. The Apostle says, "Else," (if there were not eternal life, and glorious rest for the children of God in heaven), "what shall they do, which are baptised for (or on account of) the dead?" Many were baptised unto Moses, under the law; many unto John, with the baptism of repentance, and others unto the disciples of Christ, and his faith. All these denied themselves the enjoyments of this life, in order to gain a better and happier life, even life eternal. But, "If the dead rise not at all," says Paul, "why are they then baptised for the dead? why do we deny ourselves, and stand in jeopardy every hour?" As God lives for ever, and as Christ lives for ever, so do the ambassadors and faithful servants, who preached baptism, live for ever; and all those who were converted to God by their instrumentality, who were baptised, not only with the outward baptism of water, but also with the spiritual baptism of the Holy Ghost, shall enjoy, for ever an inheritance which is incorruptible, undefiled, and unfading in the skies.

CHAPTER XX.

THE SMITTEN ROCK IN THE WILDERNESS.

IN this chapter, we shall call the attention of our readers to a particular investigation of the mysterious rock in the wilderness. This rock, and the wonderful manner, in which it sent forth water at the stroke of Moses' rod, were doubtless intended to teach the lawgiver many important lessons, and to shadow forth many glorious things which were to come. They were intended to reveal unto Moses the sufferings of Christ, and to show that his wounds and bruises would procure the salvation of his children. The holy Jehovah, who first appeared unto Moses in the burning bush, was pleased now to dwell in the pillar of cloud, out of the midst of which he occasionally conversed with Moses. "And it came to pass, as Moses entered the tent, the cloudy pillar descended, and stood at the door of the tent, and spake with Moses. And all the people saw the cloudy pillar stand at the door of the tent, and all the people rose up and worshipped, every man in his tent door,"* (Exod. xxxiii. 7-10.)

* The word *ohel*, (*Ohel*), which we have translated "tent" in this passage, is commonly rendered "tabernacle." Thus, in verse 8th, we have the expression "Tabernacle of the congregation." This improper rendering has given rise to many erroneous notions, as some are of opinion that this tabernacle, which Moses had, before the tabernacle in the wilderness was erected, was a patriarchal tabernacle, or an oratory for divine worship. This, however, was not the case, as we have no mention of patriarchal tabernacles in the Scriptures. Dwelling tents alone are mentioned in the Bible, and such was the tent of Moses, referred to above. This dwelling tent he removed from the camp on the occasion of Israel's sin. The pillar of cloud removed with it for the same reason. And as Israel had to repair to that tent for

Thus we see that all Israel knew that the Lord was in the cloud. In Psalm xcix. 7, David says concerning Moses and Aaron, "The Lord spake unto them in a cloudy pillar." In Exod. xxxiii. and 11th, we read, "And the Lord spake unto Moses face to face, as a man speaks unto his friend." This refers to the frequent and easy audiences which Moses had with the Angel in the pillar. The Angel spake unto Moses out of the cloud, and the pillar overshadowed his tent. On these occasions Moses saw nothing; he only heard the voice of the Angel who was speaking unto him.

When Israel came unto Marah, after having travelled three days in the wilderness of Shur without tasting water, they found the waters of that place so bitter that they were unable to drink them. They began to murmur against Moses, saying "What shall we drink?" Moses cried unto Jehovah, who was in the cloud. Jehovah showed him a wonderful tree, which, when cast into the bitter waters of Marah, immediately rendered them sweet. "There the Lord made Israel a statute and an ordinance, and there he proved them," (Exod. xv. 25.) By this we are to understand that the Lord thought it proper to enter into a *conditional* covenant with Israel, because he saw that, even after all the wonders he had wrought for them in Egypt, they still remained in a faithless state. God therefore said unto them, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and give ear to his commandments, and keep all his statutes, then will I put none of those diseases upon thee, which I have brought

judgment, it was called אֹהֶל מוֹעֵד, (*Ohel Moed*), "the tent of the Assembly," and was nothing more or less than the dwelling tent of Moses.

upon the Egyptians, for I am the Lord that healeth thee," (Exod. xv. 26.) For a similar conditional covenant, the reader may turn to the last chapter of Joshua, especially from the 19th to the 25th verses, in the latter of which we have these words—"So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem."

But Israel very soon forgot their covenant. When they came into the wilderness of Sin, instead of entreating God to give them bread, they began to murmur against him. The Lord heard their murmuring, and provided them with food from the stores of heaven. On this occasion, Moses and Aaron again endeavoured to impress upon Israel that they murmured not against flesh and blood, but against the Most High. "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked towards the wilderness, and behold the glory of the Lord appeared in the cloud," (Exod. xvi. 10.) Here again Israel had ample proof of God's immediate presence in the cloud, and of his ability to supply all their wants in times of need. Was not all this more than sufficient to induce faithless Israel to put their trust and confidence in God, and to teach them not to murmur against the dispensations of his providence, but to make their desires known unto him by supplication and prayer?

But alas! this was not the case. As soon as the Israelites came to Rephidim they again murmured against Moses. They did so with the wicked intention of trying to discover if the Lord was really amongst them. Therefore Moses called the name of the place "Massah and Meribah," "temptation and chiding," because of the chiding of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us or not?" Their murmuring

waxed so great that Moses cried unto the Lord, "What shall I do unto this people? They be almost ready to stone me." "Go on before the people," said Jehovah, "and take with thee of the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand, and go." This wonderful rod of Moses was once changed from a shepherd's staff into a serpent, at Horeb, when the Lord appeared unto him in the burning bush. With it Moses afterwards smote the waters of the Nile, in the presence of Pharaoh, and turned them into blood. But now, with the self-same rod, he was to convert a flinty rock into a fountain of running waters. "Behold," said the Lord unto Moses, "I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel," (Exod. xvii. 5.)

Now, my readers, in treating of this wonderful transaction, according to its typical signification, we must first observe how the Lord is so often called "a rock" in Scripture. Moses said, "He is a rock, His work is perfect," (Deut. xxxii. 4.) "For their rock," (viz., the heathen gods) "is not as our rock," (Deut. xxxii. 31.) Many such expressions are used by Moses; and, as we do not find the appellation "rock" applied to God before the occurrence of the event referred to in last paragraph, we have reason to conclude that Moses saw that the rock was typical of the Lord. David says, "The Lord is my rock, my fortress, and my deliverer. The God, my rock, in him will I trust," (Ps. xviii. 3.) We know that Jesus is the only rock of our salvation, and the chief corner-stone laid in Zion.

The rock in Horeb, mentioned above, appears to have formed a conspicuous object in that region, for the Lord said unto Moses, "I will stand before thee

there, עַל הַצֹּרֶחַ, (*Al hatsur*), upon *the rock*, in Horeb," (and not upon *a rock*.) It was situated on the summit of the mount of God, where the Divine glory was afterwards revealed, at the giving of the law. The Lord Jesus was now standing upon that rock, veiled with the pillar of cloud. In the emphatic language of Paul, that rock was Christ. It was not the rock that poured out rivers of water when it was smitten. It was the Lord, who stood upon the rock, and turned it, by almighty power, into a fountain of living water, that performed this astonishing miracle, though the rebellious and carnally-minded Israelites saw nothing but the rock. So when Jesus, the Rock of our Salvation, was smitten for our sins, his murderers looked upon him as an unworthy sinner. Little did they know that in that smitten and pierced body, the fulness of the Godhead dwelt, and Jehovah suffered. The rock in Horeb could not yield refreshing waters of its own accord, it did so only by the power of him who invisibly stood upon it. So the man Jesus, by His sufferings, could have procured no waters of salvation for the poor and needy ones had not the invisible Godhead dwelt in him.

Let us now, my readers, consider this subject more particularly. Here we see a carnally-minded, rebellious, and faithless race, amidst whose tumultuous cries, and in the presence of whose elders, the rock was smitten. So when Christ, the antitype, was wounded for our transgressions at Jerusalem, he was smitten in the presence of Israel's elders, and amidst the shouts of the infatuated multitude, who cried, "crucify him, crucify him." The rock in Horeb was smitten for an unworthy, rebellious, and faithless people. So we hear Paul saying, "For when we were yet without strength, in due time Christ died for the ungodly," (Rom. v. 6.)

Again, we read, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," (Rom. v. 8.) The rock in Horeb was smitten by a special command from God, for the support of his people, and in their preservation, for that of their offspring. So Christ, our Saviour, was wounded by the will and commandment of God. "Yet it pleased the Lord to bruise him, and to wound him; for, when his soul shall make an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand," (Isaiah liii. 10.) "This commandment have I received of my Father," (John x. 18.) The rock in Horeb was smitten with the rod of Moses. This rod was made use of in punishing the sinful and rebellious Egyptians, when their waters were turned into blood. It was thus an emblem of the law, which, as Paul says, "is not made for a righteous man, but for the lawless and ungodly," &c., (1 Tim. i. 9.) So, when the fulness of time was come, God sent his Son, made of a woman, made under the law, to redeem them that were under the law," (Gal. iv. 4-5.) "For he has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," (2 Cor. v. 21.) "Thus has Christ redeemed us from the curse of the law, being made a curse for us," (Gal. iii. 13.) When the rock in Horeb was smitten, living and refreshing waters came forth from it in abundance, and run down the mountain to the thirsty and sandy desert. They filled the vallies, and made the wilderness a pool of water, and the dry land springs of water. Before the rock was smitten, the thirsty Israelites, with their flocks, had been vainly searching in the wilderness for a stream, on the banks of which they might quench their irresistible thirst. When they heard that fountains were opened in high places, and waters given in

the desert, how eagerly must they have made with their fainting flocks for the joyful spot ! And there is no doubt that the Arabian shepherds round about repaired thither, when they heard that the God of Israel had turned the desert into a green and well-watered garden. But when the antitype, the Rock of our Salvation, was smitten, and when his side was pierced, there came forth blood and water. There came forth the blood of sprinkling, the blood that speaketh better things than that of Abel, and that cleanseth from all sin. Unless we drink spiritually of this blood we have no life in us. The water which came from the Saviour's side was emblematical of the influences of the Spirit, by whose agency alone sinners can be made partakers of the atoning blood of the Lamb. On the last day of the feast Christ stood up in the temple and cried, " If any man thirst, let him come unto me and drink. He that believeth on me, out of his belly shall flow rivers of living water." " He spoke of the Spirit, whom they that believe on him should receive," (John vii. 37.) And when the poor and needy ones sought water, and found none—when they had searched the broken law, and the broken cisterns of the Scribes and Pharisees, and found no salvation in them, they returned with empty pitchers, longing and panting after righteousness. Their tongues cleaved to their palate, by reason of their thirst, and for lack of the knowledge of God. The Lord of Israel heard their cry, and sent forth flowing rivers of living waters—the joyful tidings of the gospel of peace. He opened the eyes of sinners, and showed them the fountain, which had been opened in the house of David to wash away sin and uncleanness. The trumpet, which published salvation, sounded from every mountain, and proclaimed liberty to the captive, balm to the broken-hearted, and milk and wine,

without money and without price, unto them that were hungering and thirsting after righteousness. Oh ! what a multitude came there together, from every mountain of vanity, from every valley of sinful pleasures, and vain delights. They assembled at the spot where the waters of salvation were flowing, where the gospel of peace was preached, where the blessed Spirit, the crystal river that issues forth from the throne of Jehovah and the Lamb, was poured out, without measure, upon the disciples, the garden of God. There we hear thirsty sinners crying, "Men and brethren, what shall we do to be saved?" "Believe in the smitten Rock of Salvation," was the gentle answer of the Spirit, "and you shall neither hunger nor thirst, neither shall the heat of the law, nor the sun of the severity and holiness of Jehovah smite you, for He that has mercy on you, viz., your Saviour, who gave his life and shed his blood for you, He shall lead you by springs of living water, and He shall guide you."

Again, the water from the rock in Horeb did not only supply the immediate wants of the Israelites, it followed them through the wilderness wherever they went. So the inexhaustible fountain of salvation sent forth its rivers to every region of the wilderness of this world. Wherever these rivers flow they turn the wilderness into an Eden, and the desert places into gardens of the Lord. If ever the rock in Horeb, on account of Israel's faithlessness, withheld its refreshing waters for a time, was it because the fountain was exhausted? And did the rock require to be smitten again? No; the waters were withheld that Israel might see their sinfulness, that they might humble themselves in dust and ashes, and repent. When their shepherd, Moses, instead of praying with the people to God, smote the rock, we know that he was severely punished.

Oh Christians! when dry and prayerless days, when parched and thirsty hours overwhelm your souls, lay not this calamity to your Saviour's charge, for refreshing and quickening balm abound in His heavenly store. Rather examine yourselves. Try to discover why the spring of living water has ceased to flow. Then speak to the Rock; pray, confess, repent, supplicate. God will revive you again, and fulfil his promise. "The Lord shall guide you continually, and satisfy thy soul in draughts; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not," (Isa. lviii. 11.)

Our last remark upon this subject is, that, though many hundred thousands of Israelites drank the spiritual waters of this wonderful rock, yet small indeed was the number of those who received benefit from it. That chosen few believed in God. They knew that it was the Lord who gave these waters, that refreshed their bodies, and, by faith, quickened their spirits; their souls never thirsted again. The same is the case with Christians. Many profess, many have the name, many sit down at the table of the Lord and partake of the emblems of Christ's body and blood. But the Lord alone knows his children. He alone knows those who are Israelites indeed, who partake miraculously of the body and blood of their Saviour. Their soul is satisfied with heavenly and spiritual draughts;—they are the Lord's watered garden and living fountains, whose waters fail not.

"Many are called, but few are chosen."

CHAPTER XXI.

THE REVELATIONS MADE UNTO MOSES AT MOUNT HOREB.

My Christian readers, we have now seen how the smitten rock, that followed Israel in the wilderness, was Christ. When Jehovah stood upon the rock, while it was smitten, the Godhead was represented in the man Jesus. The suffering Redeemer was prefigured, and the blood that issued from his wounds foreshadowed. Let us therefore follow the footsteps of that Rock of Ages, and see what further revelations were made unto Moses, the servant of God. If we penetrate a little further into the sanctuary we shall discover more glorious revelations still, which were made unto Moses, regarding that rock.

We proceed to shew that the rock referred to above was situated on the summit of Mount Sinai, the mount of God. In the 33d chapter of Exodus it is recorded that Moses entreated the Lord to shew him His glory. The Lord therefore said unto him, "Behold there is a place with me, and thou shalt stand upon *the* rock," (not upon *a* rock.) In the original the words, עַל הַצֹּרֶן (*Al hatsur*) mean the "known rock," viz., the smitten rock. In the 34th chapter of Exodus we read, "And come up in the morning unto Mount Sinai, and present thyself there unto me on the top of the mount." It is thus evident that the rock at which and by which the Lord was to reveal His glory unto Moses, was situated on the summit of Mount Sinai. We shall also see that all the revelations made at this mount, both unto Moses and unto Israel, were made upon this same rock, which represented Christ's body; and

when the scared flame, the emblem of the Deity, rested upon that rock, the incarnated Son of God was represented.

When Jehovah manifested himself on Mount Sinai, at the giving of the law, that mount was covered with a thick cloud round about. Out of the cloud came thunderings, and lightnings, and a loud voice, like the sound of a trumpet, which made Israel tremble. "And all the people saw the thunderings, and lightnings, and the noise of the trumpet, and the mountains smoking, and when they saw it they removed and stood afar off." (Exodus xx. 18.) A fire burned in the midst of the cloud, for we read, that "Mount Sinai was altogether in a smoke, because the Lord descended on it in a fire." Again we are told that the Lord came down upon Mount Sinai, and called Moses up to the top of that mountain. We thus see, that as Jehovah first appeared unto Moses in the fire of the burning bush, so here He appeared unto the same person in a flame of fire upon the rock. As Israel were not worthy of beholding this wonderful sight, the pillar of cloud concealed Mount Sinai from their view. "And the people stood afar off, and Moses drew near unto the thick darkness, where God was."

In the 24th chapter of Exodus, we are introduced to the solemn covenant which Moses entered into with the children of Israel in the name of the Lord. He laid before them all the words of the Lord, and read the book of the covenant in the hearing of all the people. The people promised obedience to all the words of the Lord, and were sprinkled with the blood of the covenant sacrifices. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel, and there was under his feet, as it were, a paved work of a sapphire stone, and, as it were, the

body of heaven in his clearness." Now, we have already shewed that the Lord appeared on Mount Sinai, in a secret and glorious flame which rested on the rock. No mortal has ever seen, or ever can see, the unveiled presence of the most holy and invisible Jehovah, except in union with a visible substance. The invisible glory of God appeared unto Moses, in union with the visible element of fire, and in union with the visible rock, which was smitten. This rock was an emblem of the body of Christ, and the place where the divine glory rested. It was illuminated by the dazzling lustre of the sacred flame and its brilliant appearance was such, that the "elders saw the God of Israel." By this we are to understand that they saw the Divine Glory in the flame, of fire. "And the sight of the glory of the Lord was like devouring fire on the top of the mountain." "And there was under his feet," (viz., under the sacred flame), "as it were, a paved work of a sapphire stone" (viz., the illuminated rock), "and, as it were, the body of heaven in his clearness." (See Ezek. i. 26; x. 1.) Here Moses saw the Saviour's typical body glorified, by the rays of his Majesty. But he did not yet know what this wonderful appearance signified. He, however, saw Jesus, in his body, glorified on the mount of transfiguration, when his face shone like the sun, and his raiment was white as snow, until the bright cloud of Jehovah's blessed tabernacle dissolved the glorious meeting.

We shall now see that Moses did not remain ignorant of the divine plan of salvation, and of Christ's incarnation and sufferings. All the former appearances, revelations, and mysterious emblematical representations, were at last explained unto him in a clear light. After the giving of the law at Mount Sinai, Moses was called up to the Mount, within the cloud, and remained there forty days and

forty nights. He received the first tables of the law, and was instructed regarding the erection of the tabernacle. In the meantime, the faithless Israelites lost all patience, and changed the invisible glory of Jehovah, who had recently revealed himself unto them, into a golden calf. They thus broke the first of God's ten holy commandments. The Lord informed Moses of their crime, and threatened them with sudden destruction. Moses made intercession for them, and entreated God to give the Egyptians no cause to triumph and blaspheme. He pleaded the promises which God made unto Abraham, Isaac, and Jacob, and confirmed by his oath (Exod. xxxii. 7-14.) He then descended the mountain, and, when he saw the idol in Israel's camp, he broke the tables of the law in his righteous indignation, and punished the idolaters by the sword of Levi. He then said unto Israel, "Ye have sinned a great sin, and now I will go up unto the Lord; peradventure I shall make an atonement for your sin," Exod. xxxii. 31. So we read, that Moses said unto God, "This people have sinned a great sin, and have made them gods of gold; yet now, if thou wilt forgive their sin, and if not, blot me, I pray thee, out of the book which thou hast written." And the Lord said unto Moses, "Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee. Behold mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them," (Exod. xxxii. 32-35.) And in Exod xxxiii. 1, the Lord says again unto Moses, "Depart and go up hence, thou and this people, into the land which I swore unto Abraham, Isaac, and Jacob, saying, unto thy seed will I give it: and I will send an Angel before thee, and will drive out the Canaanites. I will not go in the midst of thee,

lest I consume thee in the way, for thou art a stiff-necked people." Israel mourned at this lamentable tidings, and no man put on any ornament whatever. In order to shew Israel their unworthiness, Moses removed his tent from the midst of their camp, and pitched it afar off. The pillar of cloud removed also from among them and stood before the tent of Moses. There "the Angel spoke unto Moses out of the cloud, as a man speaketh unto his friend."

After these occurrences, Moses appears to have been in a very uncertain state of mind. He did not clearly see God's chief design in taking Israel to be his nation. He could form no true conception of the Divine character. He was unable to comprehend the nature of the Angel whom the Almighty was to send before him, as God had said that He could not go with a sinful people, lest he should consume them by the way. Yet that Angel was to accompany Israel, which seemed to imply that he (the Angel) was able and willing to pardon their sins. But in Exodus xxiii. 20 we read, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he *will not pardon* your transgressions; for my name is in him." Therefore Moses said unto the Lord, "See, thou sayest unto me, bring up this people, and thou hast not let me know whom thou wilt send with me; yet thou hast said, I know thee by name, and thou hast also found grace in my sight."

Now Moses did not here mean to say, that the Lord had not told him whom he was to send with him; we know that Moses was told several times of the Angel who was to accompany him. What confused Moses, was, the different attributes ascribed unto that Angel. The leader of Israel was unable to under-

stand, how the Angel could pardon, and refuse to pardon, at one and the same time. If another Angel was to accompany the Israelites, Moses wished to know something about him. He therefore said, "I pray thee shew me now thy ways, that I may know thee, Make thyself known unto me now as Jehovah, and shew me the mysterious difference between thy character as the Almighty, and thy character as Jehovah. Shew me how thou canst not pardon sin, and yet have mercy." The Lord replied, "My presence shall go with thee, and I will give thee rest." This was an answer to the first question of Moses, as to who the Angel was that was to accompany Israel, whether he was that Angel of Jehovah's presence, who could not pardon sin, described in Exodus xxiii. 10, or that sin-pardoning Angel described in Exodus xxxii. 24, and xxxiii. 2. When, therefore, the Lord said, "My presence shall go with thee, and I will give thee rest," Moses evidently thought that God was now willing to go himself with Israel. He therefore said, "If thy presence go not with us, carry us not up hence." But the answer which he now received confused him more than ever. God said, "I will do this thing also that thou hast spoken, for thou hast found grace in my sight, and I know thee by name," or rather, "And I will make thee to know me by name, namely, by the name Jehovah, the knowledge of which name thou didst implore." God here taught Moses that *his presence*, and *the Angel of his presence*, were one and the same thing, and that the Angel of his presence alone could still pardon sin, and give Israel rest. Even this information, however, did not satisfy Moses, nor solve the mystery how the same Angel, who could not pardon sin, because Jehovah's name was in him, should here be represented as giving rest! Moses therefore, taking advantage of God's

condescension, enlarged his petition, and said, "I beseech thee, shew me thy glory."

My Christian readers, we now come upon the glorious revelation which was made unto Moses at last. We who know how many trials the servants of God have always had to undergo, before they have been rendered fit for receiving the mysterious knowledge of the blessed Trinity, need not be astonished at the preparations Moses had to submit to, and at the manner in which this mystery was revealed unto him. The very disciples of Christ did not fully understand this mystery, even while their Master was amongst them. They were convinced that the Godhead had dwelt bodily in the suffering Jesus, only when he rose triumphantly from the dead. When Moses besought the Lord to show him his glory, God said, "I will make all my goodness pass before thee." Now, what is the Lord's goodness but Jesus? And how could Jehovah's goodness and mercy be more fully displayed than in the dying Redeemer? "I will make all my goodness pass before thee, and I will proclaim the name Jehovah before thee, and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy. This is my name Jehovah, of which I have told thee before. In the Angel of my presence is my goodness, in Him is my grace, and in Him alone can I shew mercy to sinful and fallen man."

But as Moses had besought God to show him his *unveiled* glory, which he never had seen before, the Lord said, "Thou canst not see my face, for there shall no man see me and live. Behold, there is a place by me" (or rather, behold, there my place, viz., the place where I always appeared unto thee, which is the rock), "and thou shalt stand upon the rock. And it shall come to pass, while my glory

passeth by, that I will put thee in the cleft of the rock, and will cover thee with my hand while I pass by, and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen." Now, the illustration of this glorious revelation will be made easier, if we call to mind an event recorded in the New Testament, and compare it with the event before us. When Jesus said unto his disciples (three of whom had already seen him glorified on the Mount of Transfiguration), "If ye had known me, ye should have known my Father also, and from henceforth ye have known Him and seen Him," still the curious Philip said, "Lord shew us the Father and it sufficeth us." Jesus replied, "Have I been so long with you, and yet hast thou not known me, Philip? He that has seen me has seen the Father." Now the same was the case with Moses. He was not satisfied with the glorious sight of the Angel in the cloud, or with what he had seen upon the rock. He wished now to see the Father, and said unto God, "shew me thy glory." The Lord said, "My face no living man can see." He therefore led Moses again to the smitten rock, which was Christ, and said, "When my glory shall pass by, I will put thee into the cleft of the rock," namely, into the opening that was made in the rock, when it was smitten. This reminds us of what Christ said unto Thomas, "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side." Thomas then cried out, "my Lord and my God." Now Jesus was revealed unto Moses when he was put into the bruises of his typically smitten body. The Lord said, "I will cover thee with my hand" (viz., with the cloud), "while I pass by, and I will take away mine hand, and thou shalt see my back parts." Now, the Hebrew word אֲחֹרַי (*Achorai*), which is here rendered

"back parts" may signify "my other" or "my second person," which is Jesus. We can therefore conceive God as saying unto Moses, "Jesus Christ, who will be incarnated in due time, and appear on earth, can alone now be seen, in union with a visible element, but my face shall not be seen."

In Exodus 34th we read, that the Lord ordered Moses to prepare other tables, on which the law might be written, and to present himself on Mount Sinai on the following morning. He was ordered to come alone, and all Israel were commanded to retire to a distance from the Mount. Moses ascended Sinai early in the morning, and the "Lord descended in the cloud, and stood with him there, and proclaimed the name Jehovah. And the Lord passed by before him and proclaimed Jehovah, Jehovah, God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty, (or, that will not clear altogether, viz., without punishment; see Jeremiah xli. 28); visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." This last attribute, wherein Jehovah the Father represents Jehovah the Son, as "visiting the iniquity of the fathers upon the children," is more fully set forth in Exodus xx. 5, "For the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of *them that hate him*." This shows, that such a severe punishment is executed by Him, only upon His determined enemies—upon impenitent fathers, and their rebellious children, whom He hardens and condemns, in His righteous judgments.

Thus was the mystery fully revealed unto Moses.*

* In the 34th chap. of Exodus, where the revelation made

Jehovah the Father passed by before him, and proclaimed, Jehovah, Jehovah, God. He proclaimed, Jehovah, the Son, and Jehovah, the Holy Ghost—the two persons that brought and planted salvation on earth. They are one holy and true God, with Jehovah the Father. The three are one Jehovah, merciful and gracious, and abundant in goodness and in truth. When Moses, the kind shepherd of Israel, discovered such an invaluable treasure for his people, in Jehovah the Son, in the Angel of the covenant,—when he discovered such a fountain of healing balm for his spiritually-wounded flock, he fell on his face on the ground. “And Moses made haste, and bowed his head towards the earth, and worshipped, and said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, for it is a stiff-necked people, and thou wilt pardon our iniquity and our sin, and take us for thine inheritance. Thou alone canst do it. If Jehovah, the holy and righteous one, cannot look upon sinful men, but with abhorrence, and therefore cannot go amongst us, lest, in his righteous judgment, He consume us by the way, thou smitten Rock, thou bruised Lamb of God canst pardon iniquity and sin. Thou art Jehovah, merciful and gracious, long-suffering, and abundant in goodness and truth. Thou art our Father, our Redeemer; thy name is from everlasting. O Lord, let my Lord, I pray thee, go among us, and pardon our iniquity and our sin, and take us for thine inheritance.”

unto Moses is recorded, we are not told what Moses saw, or in what manner Jesus appeared unto him. when the Lord took away his hand from the cleft of the rock, as he promised unto Moses in chap. xxx. 23. There is no doubt, that the manner of that glorious and blessed revelation was concealed by the sacred penman, for good and wise purposes; therefore, he only tells us of the wonderful and holy attributes which Jehovah the Father ascribed unto Jesus, his Son.

Of such a nature were the cries of Moses' afflicted soul. Of such a nature was the humble petition of Moses, after he had seen the Redeemer, and heard the testimony of Jehovah, out of the cloud. This petition was granted unto Moses. "Behold, I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation. And all the people, among which thou art, shall see the work of the Lord, for it is a terrible thing that I will do with thee."

Here follows a repetition of several commandments, which the Messiah enjoined upon the Israelites. They were especially commanded to observe the feast of unleavened bread, the passover, and the consecration or redemption of the first-born, until the Saviour should appear in Zion.

APPENDIX TO CHAPTER XXI.

THE VEIL OF MOSES.

WE now proceed to consider, if Israel participated with Moses, in the glorious revelations, mentioned in the preceding chapter,—if they knew the mystery of the smitten rock, and comprehended the character of the angel in the cloud.

When the disciples of Christ came unto him and said, "Why speakest thou unto the people in parables?" He answered, and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given," (Matt. xiii. 11.) In like manner, it was not given unto Israel, to know the mysteries of the

kingdom of heaven, which had been revealed unto Moses. They had however to believe and obey, because of the wonders and miracles which they witnessed. "And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes, in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land, the great temptations which thine eyes have seen, the signs, and these great miracles; yet the Lord has not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." (Deut. xxix. 1.)

We thus see, that, while Moses knew the mysterious way of Jehovah, Israel was called upon to fear, to believe, and to obey the commandments of their God. Therefore, says David in Psalm ciii., "God made known his ways unto Moses, and his acts," (or wonderful works,) "unto the children of Israel." But all the Almighty's signs made no impression upon the Israelites. "They kept not the covenant of God, and refused to walk in his law, and forgot his works, and his wonders, that he had showed them. They sinned still, and believed not for his wondrous works. Therefore he consumed their days in vanity, and their years in trouble. When he slew them, then they sought him, and they returned and enquired early after God. They remembered that God was their rock, and the High God their Redeemer."

The cause of all God's mysterious dealings with Israel was, because he saw that this hardened and rebellious race was not fit for the kingdom of heaven. He left them therefore in darkness, while His wonders and signs, commandments and institutions, served to prepare their children for entering the promised land. "He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers to teach their children, that

the generation to come might know them, and their children arise, and declare them unto their children, that they might set their hope in God, and not forget His works, and keep His commandments, and not be as their fathers, a stubborn and rebellious generation, which did not set their hearts aright, and whose spirit was not steadfast with God."

Thus was the law a schoolmaster; it began with the *Alpha*, and ended with the *Omega*. It began with the terrors of Sinai, and ended with the still small voice of the gospel. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It began with numerous carnal commandments, and ended with one spiritual commandment. It began with sacrifices of bulls and sheep, and ended with the sacrifice of Christ on Calvary. It resembled Jacob's ladder, one end of which stood upon the earth, and the other reached to heaven. It consisted of many steps, but these steps formed one and the same ladder. The Israelite, who commenced the ascent under the Old Testament dispensation, had to begin at the lowest step. He was enabled, by faith, to step on, until he reached the top. There he met Jesus, the Saviour of the world. Thus the Old Testament saints had to go on from strength to strength, until they appeared before the Lord, in the heavenly Zion.

But what are we to understand with regard to the mysterious veil of Moses? On Mount Sinai he had seen the end of the law, Jesus Christ, and witnessed his Divine glory. He had heard all the Saviour's attributes proclaimed by the mouth of Jehovah, the Father, and had been honoured with a ray of the Divine glory. When he came down from the Mount, his face shone like fire, and its brilliancy prevented the Israelites from approaching their lawgiver; he was therefore obliged to veil his

countenance. This was to show Israel, that the end of the law was glorious, that the law itself was holy, spiritual, and given by the disposition of angels,—that its end could be contained only in the brightness of heaven, and in the glory of Jehovah. Thus the shining countenance of Moses, and his mysterious veil were symbols. The child of God, the spiritually minded Israelite, saw Moses, namely, the law of Moses, shining in all its lustre—magnified and glorified in Christ. David knew, that God did not desire the blood of calves, bulls, and sheep; he saw Jesus, the antitype, the end of the law, as the veil of the law was removed unto him. But the carnally minded Israelite, who did not comprehend the spiritual meaning of the law, saw Moses, or the law of Moses, only covered with the veil, and kept to the flesh and shadows, which profitted nothing. Concerning such faithless and carnally minded Jews, the Apostle of the Gentiles says, that “when they read the law, the veil of Moses hangs over their faces, and prevents them from seeing its shining light, and the spirit that quickeneth.”

Blessed be Jehovah, who hath revealed unto us the glories of the smitten rock, and the mysteries of the angel of the covenant,—who hath removed the veil from our eyes, and enabled us to see the precious corner stone, laid in Zion, the slain lamb, and the blood of sprinkling, that speaketh better things than that of Abel. Here is our glorious promise: “And they that be wise shall shine as the firmament, and they that turn many unto righteousness, as stars for ever and ever.” (Dan. xii. 3.)

CHAPTER XXII.

THE TABERNACLE IN THE WILDERNESS.

IN Exodus xxv. 8, we are introduced to a mysterious and wonderful event. We are told that the Almighty and invisible Jehovah said unto Moses, "Let them make me a sanctuary, that I may dwell among them." The substance of these important words must call forth feelings of deep admiration in the heart of every individual, who values the word of God as the fountain of life, and as the only means for making mortals wise unto salvation. Is it possible, one may say, that the living and invisible Jehovah, who inhabiteth eternity, and the praises of the hosts of heaven, should ever have suggested such a thing unto sinful worms of the dust? Is it possible, that the high and lofty one, who dwells in a light inaccessible, who covers himself with light as with a garment, who lays the beams of his chambers in the mighty waters, who makes the clouds his chariots, and walks upon the wings of the wind, ever commanded Israel to make him a sanctuary? Is it possible that He, in whose eyes the heavens are not clean, ever consented to dwell among sinful flesh? But since the words, quoted above, have been written with an iron pen, to the dictation of the never-erring spirit of God, and deposited in the bosom of the everlasting volume of heaven's irresistible decrees, who will therefore dare to question their divine authority? Heaven and earth shall pass away, but not one word of the everlasting God shall ever be removed from its place. This awful truth, however, cannot contribute, in the smallest degree, to the explanation of the present subject, but rather adds to the mystery,

and shelters it from every attack of human wit, and from every speculation of earthly wisdom.

Shall we, therefore, dismiss the subject with these words? "Man, thou hast no business with the mysteries of heaven!" "It is as high as heaven, what canst thou do? it is deeper than hell, what canst thou know?" Blessed be God, the father of our spirits, who brought us, in his divine mercy, unto Jesus his Son, the antitype of tabernacle and sanctuary, the shining light, before whose glorious rays the shadows of old must dissolve and pass away, and the fulfilment, and substance of the figurative ordinances and institutions, under the law, must appear. Many were the difficulties which the obscure passages of the Old Testament Scriptures produced in former times, but they are all removed now, by the application of gospel light. That light will surely be sufficient, to enable us to look into the tabernacle and its sanctuary, with pleasure and satisfaction. In every corner of that sacred tent, in every vessel which it contained, and in every rite which was exercised there, we shall see the goodness and condescending love of God towards men. We shall see the magnificence of the correspondence between the glory of the types, and that of the antitype, which glory was prefigured in the former, and revealed in the latter.

The Apostle Paul, in his epistle unto the Hebrews, assures us that the Tabernacle contained the figures of heaven, when he says, "It was therefore necessary that the patterns of things in the heavens should be purified with these." (Heb. ix. 23.) And when David speaks of the Ark and the Cherubim, he calls them "the pattern of the chariot of the Cherubim," or, (more literally), "the pattern of the מֵרְכָבָה (*merchava*), viz., Throne of God, where the cherubim spread out their wings, and covered the Ark of the

Covenant of Jehovah. (1 Chron. xxviii. 18.) Therefore, in treating of this important and glorious subject, we must lay aside all natural instruments of our own reason, and take the word of God, and the word of God alone, for our guide and teacher. Mysterious and wonderful as the subject seems unto us, it is, nevertheless, an undeniable fact, that Jehovah, who condescended to reveal his glory unto Moses, first, in the burning-bush, and then in the cleft of the smitten rock,—that Jehovah, who condescended in his divine love and mercy, to become flesh, and to suffer the agonies of a cruel death on the cross, for the sinful children of men,—that he was graciously pleased to say unto Moses, “Let Israel make me a sanctuary that I may dwell among them.” Surely Israel was in a great measure ignorant of the greatness and holiness of their God, as their manifold provocations proved them to be. Still, when Moses brought them those joyful tidings, that God commanded them to make him a sanctuary, and promised to dwell among them, they rejoiced exceedingly. Their liberal donations in gold, silver, precious stones, and other materials, needed for the sacred structure, proved the joy and happiness of their hearts. Their free gifts showed that they acknowledged the condescending love of God, and considered themselves blessed with the greatest privilege, which heaven could bestow.

When Moses spent the first forty days on Mount Sinai, in receiving the pattern of the tabernacle and its holy utensils, he was interrupted by the lamentable tidings, that Israel had made a golden calf and were worshipping it. He then came down in haste, broke the first tables of the law, and executed a severe judgment on Israel, by the Levites. He told them, that the Lord would no more go in the midst of them, lest he should consume them by the way.

This caused great lamentation among Israel, as we read, "When the people heard the evil tidings they mourned, and no man did put on him his ornaments. For the Lord had said unto Moses, say unto the children of Israel, ye are a stiff-necked people; I will come up in the midst of thee in a moment, and consume thee; Therefore now put off thy ornaments from thee, that I may know what to do unto thee" (Exod. xxxiii. 4, 5). The last clause of this verse ought to be rendered, "Therefore now put off thy ornaments from thee, and I will know what to make for thee." Then we read, in the 6th verse, "And the children of Israel stripped themselves of their ornaments by the mount Horeb." Little did they know what their holy and provoked God meant by the mysterious commandment, which they had received to put off their ornaments, that he might know what to make for them. Let us now read in Exodus xxxv. 4, "And Moses spake unto all the congregation of the children of Israel, saying, this is the thing which the Lord commanded, saying, take ye from among you an offering unto the Lord, whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver, and brass: And blue, and purple, and scarlet, and fine linen, and goats hair," &c. &c.; and in the 22d verse, we read, "And they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold, and every man that offered, offered an offering of gold unto the Lord." Here we see, that Israel's fear was turned into joy. Now they understood what the merciful God meant, when he said, "put off thy ornaments from thee, and I know what to make for thee," namely, a sanctuary, a tabernacle, with an altar for the atoning sacrifices, a holy of holies, with a merey seat, upon which their typical mediator should

sprinkle the typical blood of atonement, and reconcile them to their provoked God. The astonished and amazed Israelites rejoiced with trembling, when they saw the pardoning love of their God; therefore they made no delay, but hastened to enjoy their glorious privilege. With willing and joyful hearts they brought unto Moses all sorts of ornaments, an offering unto the Lord. Such ornaments, especially ear-rings, were considered in these days as holy symbols, and looked upon with many superstitious notions. Before Jacob went to Bethel, to pay his vow and worship God, he said unto his family, "Put away the strange Gods that are among you, and let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress." And, in the fourth verse, we read, "and they gave unto Jacob all the strange Gods, which were in their hands, and all the *ear-rings*, which were in their ears, and Jacob hid them under the oak, which was by Shechem." Although the ear-rings were not considered as idols in those days, nor worshipped as such; still, as the nations of old considered them as symbols of some heavenly bodies, they were led to idolize them, by ascribing unto them a healing virtue. Of such sacred symbols the golden calf was made. (Exod. xxxii. 2, 3). Therefore the Lord commanded them first to put off their ornaments, that they might no more make a bad use of them, and he told them, at the same time, that he knew what to make for them. Now was Israel taught how to use their ornaments. Both men and women brought willingly their ornaments unto Moses; ear-rings, and bracelets, tablets, and precious stones were freely given as an offering for the sanctuary, and its vessels. The daughters of Israel took a most active part in the preparation of their sanctuary, as we are told in Ex. xxxv. 25, "And all

the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen." And so unwearied were they in their works, and so liberal in their contributions, that more materials were collected than were needed. Moses had therefore to proclaim throughout the camp, that they should make no more work for the offerings of the sanctuary.

Such were the preparations for the typical sanctuary, which was to be built with hands, and in which the figures of heaven were to be shadowed forth. But now a spiritual sanctuary is in preparation, the building of which will continue unto the end of the world. It will be a sanctuary, not for one nation only, not for any one particular people, but for all the nations, families, and tongues of the world. As in the preparation of the former, the daughters of Israel contributed most, so in the preparation of the latter, from the very time when the corner-stone was laid in Zion, the Christian daughters have taken the most active part in the building of it, and and their work has always been blessed. The daughters of Britain have, to a great extent, experienced the privilege of contributing richly, to the building of that blessed spiritual Temple of God. In many cases spiritual candlesticks have been made of their ornaments, which they freely offered unto the Lord, for the promotion of his cause. Though no proclamation to desist from their work, like that of Moses, will ever reach their camps on earth, a more glorious and sweeter proclamation, out of the mouth of Jesus, their Saviour, will reach their ears in heaven, intimating that their works and gifts for his sanctuary are graciously accepted. When their course is finished, a crown of life will be gained; and thus Christ will bid them enter into his everlasting and happy rest.

CHAPTER XXIII.

THE ARK, MERCY-SEAT, AND CHERUBIM.

WHEN the Lord said unto Moses, "Let them make me a sanctuary," He, at the same time, shewed unto Moses a pattern according to which it was to be made. In Ex. xxv. 9 we read, "According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." In what manner the pattern of all these things was shewn unto Moses, we are not told. From the visions of Ezekiel, Isaiah, and John, it is evident that the mysterious and glorious things of heaven were shewn unto them in a manner so distinct, as to enable them afterwards minutely to describe all that they saw, in order to leave a precious monument to future generations. We may therefore conclude, that a brilliant and magnificent pattern was shewn unto Moses on the mount, according to which the sacred figures of heaven were to be made, and imitated by the inspired artists, after the manner and shape of their appearance, unto the eye of Moses. Moreover, this pattern must have been shewn unto Moses in fire, an element so often used in Scripture to represent symbolically the figures of heaven, and sometimes even the Deity. So the Lord appeared on Mount Sinai, in fire. Ex. xix. 18. And so we often hear the prophets, speaking of having seen chariots of fire. Daniel saw the "Ancient of Days, sitting on a throne, which was like the fiery flame, and his wheels as burning fire, and a fiery stream that issued and came forth from before him." (Dan. vii. 9—10.)

As the attention of Moses was first called by God to the pattern of the sacred and mysterious figures which were to be put into the most holy place, and not to the pattern of the walls and doors of that place, so must our investigation begin with these figures, viz., with the Ark, and Cherubim, which were the symbols of the highest figures in heaven. The account given unto us by Moses of these things, is as follows : " And they shall make an ark of shittim-wood ; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold ; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about." (Ex. xxv. 9, 10.) In the 16th verse of the same chapter, we are informed of the use for which this golden ark was intended, " And thou shalt put into the ark the testimony which I shall give thee." So this Ark was intended to be the depositary of that most holy oracle. Into it was to be put the testimony, namely, the tables of the law, on which the ten holy commandments were written, by the finger of Jehovah. These commandments began with the awful words, " I am Jehovah thy God," &c. (Ex. xx. 2, xxxi. 18.) But the ark had to be covered. Thus we read in the same chapter, " And thou shalt make a mercy-seat of pure gold ; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end ; even of the mercy-seat shall ye make the two cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their

wings, and their faces shall look one to another ; toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the Ark ; and in the Ark thou shalt put the testimony that I shall give thee. And there I will meet with thee. and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Ex. xxv. 17-22.)

Such is the description we have in the holy Scriptures, regarding the pattern of Jehovah's High Throne. It was shewn unto Moses, on the mount, shaped in the brilliant element of fire. And he was commanded to imitate the patterns in gold. All that he had further to learn, regarding the figures, was their measurement in length, breadth, and height, the metal of which they were to be made, and their arrangement in the sanctuary.

That the ark, the mercy-seat, and the cherubim represented the Lord's throne, as it is in heaven, we have proved already, in the foregoing chapter. We shewed, how David calls them "the pattern of the מִרְכָּבָה (*merchavah*), of the High Throne." (1 Chron. xxviii. 18.) In Ezekiel we hear the Lord calling the Temple "the place of my throne." (Ez. xxxiii. 7.) And Jeremiah says, "A glorious high throne from the beginning is the place of our sanctuary." (Jer. xvii. 12.) The words, in which the Lord informed Moses of the glory of the ark, mercy-seat, and cherubim, are sufficient to teach us, that these glorious figures were symbols of the throne of God. "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony," &c. How can one contemplate the sublimity of the situation, and

use of these figures, and the honour conferred upon them, and upon the place they occupied, as described here by Jehovah himself, and not exclaim, "Surely these could represent nothing else than the heavenly sanctuary, the gate of heaven, and the throne of the Almighty Jehovah, the God of Israel!"

The ark of the covenant was considered by the saints of old, as representing the support of the throne of God, for the following reasons: It contained the two holy oracles, the two tables of the law, on which the ten holy commandments were engraved by the finger of God, and which began with these awful words, "I am Jehovah thy God." Here Jehovah's holiness, righteousness, and judgments were developed. Here his holy will, designs, and claims upon his chosen people Israel were fully expressed. Righteousness and holiness alone were here the characteristics by which Jehovah was represented. From the contents of the Ten Commandments no pardon was to be anticipated by the sinner; for his God appeared here as the almighty and terrible one, in whose eyes the heavens are not clean, and who chargeth even his angels with folly. "Clouds and darkness are round about him, righteousness and judgment are the habitation (or establishment) of his throne." (Psal. xcvi. 2.)

But did the Almighty proceed in judging his people, according to his righteousness and severity, as expressed on these tables, that lay in the Ark? No; these tables were covered with the כַּפֹּרֶת (*kaporeth*), or mercy-seat. The original word (*kaporeth*) signifies "a cover." But it is used always in Scripture, to denote a cover, which covers sin and transgression. Hence it might also be rendered "Expiatory." The LXX. rendered it by Ἰλαστηριον, (*Ilasterion*), "Propitiatory." But this cover of the ark could not expiate sin by

itself, nor was it in itself represented as such. It was the seat or resting-place of the Shechinah, that sacred flame, that symbolized Jehovah's presence; and, when it was sprinkled with the typical blood of Jesus, Jehovah was atoned and reconciled to his people. The cover of the ark of the testimony was changed from a judgment-seat into a seat of mercy, and pardon. Therefore, the English translators have taken it in its widest sense, and very justly rendered it "mercy-seat." By the blood of reconciliation, justice and judgment are changed into grace, mercy, and peace. After the fall of Adam, none of his offspring were able to fulfil the holy will of God, as expressed in the Ten Commandments, written upon those tables which lay in the Ark. They were therefore exposed to the Lord's righteous severity, which was indicated by the words, "I, the Lord thy God, am a jealous God." But the mercy-seat covered, as it were, the righteous judgments of the holy God; and, when it was sprinkled with the typical blood of Christ, the holy one of Israel was atoned, and the jealous Jehovah was reconciled to his backsliding Israel. This mysterious mode of atonement was the cause of that symbolical phraseology, which the servant of God made use of, when he says, "Thou hast forgiven the iniquity of thy people, thou hast *covered* all their sins. (Ps. lxxxv. 2.) This "covering of sin" refers evidently to the mercy-seat, which covered the sin of Israel. Though the Psalmist here speaks of the glory, redemption, and salvation, by Jesus Christ, the antitype of that mercy-seat, still he borrows his language from the typical figures, and their symbolical representation in the sanctuary. He says again, in the 10th verse of the same psalm, "Mercy and truth are met together, righteousness and peace have kissed each other." This also is evidently taken from the fact,

that the mercy-seat, which was the cause of the mercy and peace, which the children of God enjoyed, has met with the truth and righteousness, that lay under it in the ark ; it touched them—it kissed them, but at the same time covered their severity. When Jehovah's righteousness has got satisfaction in the blood of his holy Lamb, "truth and righteousness" stand no more in opposition to "mercy and peace ;" they meet together—thy kiss each other. Oh mysterious, but glorious truth ! Balm for the wounded sinner ! Comfort and consolation for the broken-hearted child of God ! Another expression of David refers to the same mysterious truth, represented by the mercy-seat covering the justice and judgment of God. "Justice and judgment are the *support* (or establishment) of thy throne ; mercy and truth meet thy face." The expression, "meet thy face," (which is improperly rendered in the common version, "shall go before thy face"), means, "they meet thee, reconciled," as the word יִקְדְּמֶיךָ (*yekadmu*), is very often used, to denote a "reconciled meeting," or a meeting for reconciliation." It is frequently more properly translated "to prevent," Ps. xxi. 3 ; cxix. 147, 148, and so it should be rendered in Micah vi. 6, "prevent God," viz., to reconcile him.

Having seen the symbolical signification of the ark and mercy-seat, we now proceed to examine the character, and signification of the two cherubim, which were formed out of the same mass of pure gold, of which the mercy-seat was made. United to the mercy-seat, these cherubic figures stood on the extremities thereof, one on each side,—with their expanded wings on high, overshadowing the mercy-seat. Their faces were directed towards each other, but bent downwards, as if looking eagerly upon the mercy-seat. From thence the Lord was to speak

with Moses. Accordingly we read, "And when Moses was gone into the tabernacle of the congregation to speak with God, he heard the voice speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim, and he spake unto him." (Numb. vii. 89.)

From the sacred position, which these two cherubic figures occupied in the sanctuary, and from the glory and honour conferred upon them by Jehovah, it is evident, that they represented some most glorious subjects in the heavenly sanctuary. Therefore it must be unto us a matter of great importance, to discover what these cherubim of glory were emblematical of. The cherubim of glory being component parts of the mercy-seat, and joining above, their expanded wings, which overshadowed the intervening space, formed a magnificent pavilion, for the Shechinah, the sacred flame that symbolized Jehovah's presence. This surely was bestowing more glory and honour upon them, than either angels or archangels in heaven enjoy. For we hear often in the Scriptures, that the hosts of heaven tremble at the presence of the awful Majesty of the Most High. The seraphim, that surround the throne, cover their faces with their wings, to prevent them from looking upon that inexpressible, awful, and tremendous majesty of heaven. David says, "God is greatly feared (or revered, or is made the subject of dread and awe) in the great assemblies of the saints, and terrible he is to all them that are about him." (Ps. lxxxix. 7.) How exceedingly different was the case with these two symbolical figures. The cherubim of the mercy-seat were (by the order of God) to have their faces looking towards the mercy-seat, where the Divine glory rested. So intimately were they associated with that glory, that wherever a description is given,

in the holy Scriptures, of the chariot of Jehovah's Majesty, these blessed celestial beings are represented as accompanying it, yea as essential parts of it. The sacred writers very often represent the Lord, as dwelling between (or in), and inhabiting the cherubim. In the book of Samuel, we read, "And David arose and went with all the people that were with him from Baale of Judah, to bring up from thence the *Ark* of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim." (2 Sam. vi. 2.) Here the margin reads, "At which the name, even the name of the Lord of hosts, was called upon." But this cannot be made of the original text. The literal translation of it is this, "The *Ark* of God, upon which the name, even the name, Jehovah Sabaoth, who dwelleth between the cherubim, *was read*, (or appeared.)" This last expression refers to the Shechinah, the sacred flame, that rested between the cherubim, and the awful name Jehovah Sabaoth, was written in it, in fiery characters. Hezekiah, in his prayer, said, "O Lord God of Israel, who dwellest between the cherubim, thou art God, even thou alone," &c. (2 Kings xix. 15.)

That the ark and cherubim were considered among the Jews as emblems of the Deity, we have little reason to doubt, for they are very often called, *God of Israel*. The greatest proof of this we have in the history of the men of Bethshemesh, where we are told of the great slaughter caused among them, "Because they looked *into* (literally *upon*), the ark of God." (1 Sam. vi. 19.) And in the 20th verse we read, "And the men of Bethshemesh said, Who is able to stand before this *holy God*? and to whom shall *he* go up from us?" Here we see, that the ark and the cherubim were considered by the Israelites, not as figures of angels, or archangels, but as

emblems of the Deity. As such, even the neighbouring idolatrous nations considered it. We hear that, when Israel brought the ark into the camp, the Philistines cried out, "Woe unto us! Who shall deliver us out of the hands of these mighty Gods?" &c. (1 Sam. iv. 8.) Such being then the case, this subject surely deserves a more minute investigation. Such an investigation leads us back to consider, first, the nature of those cherubim, and the flaming sword, that were placed on the east of Eden.

CHAPTER XXIV.

THE CHERUBIM AT EDEN.

THE first mention made in Scripture of cherubim is in Genesis, where we are told, that, after the expulsion of our first parents from Eden, the Lord placed the cherubim on the east of the garden. The expression used by Moses, "And he placed at the east of the garden of Eden אֲרֻבֵּי חַיִּים, (*Eth Hach-ruvim*), "the cherubim," (Gen. iii. 24), indicates, (as we observed already in the 3d chap. of this book, page 19), that the cherubim referred to, were commonly known, at that time, both as to shape and signification. The cause of the mistranslations, in which the definite Hebrew article, הַ, is omitted, we cannot tell. None of the Hebrew commentators, none of their Targums, have left out this important article; even the Septuagint has carefully preserved it. Every Hebrew scholar must see, that the expression, "The cherubim," cannot but mean "the well known cherubim," the generally acknowledged cherubim, whose shapes have been preserved

in pictures, which represented the appearance of the cherubim, at the east of Eden. As to the signification and office, which these cherubic figures occupied at Eden, some divines are of opinion, that there was a local tabernacle, in which the symbols of the divine presence were manifested, suitable to the altered circumstances in which fallen man worshipped God, after the new manner in which he was then taught to do so. They understand, that the words, "And he placed," mean that God placed the cherubim and sword in a tabernacle or oratory erected for divine worship. But we cannot possibly agree with this; first, because the express reason for placing the cherubim at Eden, is given by the Spirit of God, as having chiefly been, "to guard the way unto the tree of life." Not the slightest hint is given either of tabernacle or worship. In the second place, this opinion will never correspond with the flaming fiery sword, which turned every way. The chief reason therefore for placing the cherubim and the flaming sword at the east of Eden must have been "to guard the way of the tree of life," to threaten fallen man, and to keep him at a distance from Eden, but by no means to invite him to come near and worship. At the same time, it cannot be denied, that there must have been a special reason for placing cherubim there, which, as we shall immediately see, had the shape of men, and which shape was visible to the eye of fallen man.

As man by his fall lost his spiritual sight, he could no more see his Creator face to face, nor hold communion with him, or his holy angels, as heretofore. The merciful Jehovah, in his divine compassion, informed man of the salvation, through Jesus Christ, his Son, previous to his expulsion from Paradise. At the same time, the omniscient God, who knew the weakness and helplessness of self-de-

stroyed man, saw the nature of the cure, which man had to undergo, before his soul could be preserved in faith, during his earthly life. Adam had to be often reminded of his sin and transgression. He had to contemplate the height from which, and the depth into which he had fallen, in order to keep himself humble; but he needed, at the same time, comfort and consolation, that his soul might not faint, nor his faith decay. The visible and fiery cherubim, at the east of Eden, and the terrible flaming sword, served for both of these purposes. When fear and trembling filled Adam's breast, when he looked and saw, in the fierce flaming sword, the wrath and indignation of the just and holy God, whose commandment he had broken, when anguish and sorrow overwhelmed his penitent soul, O what glorious consolation did he receive when he lifted up his eyes towards the blessed cherubim! In them he saw emblems of Jehovah's presence. "Oh," he may have exclaimed, "wretched and fallen man that I am, what profit can I derive, in my present miserable state, from the presence of these blessed celestial beings, while the terrible sword in the midst of them reminds me of my condemnation?" But how must his fear have been turned into joy, when he remembered that glorious promise, made unto him by Jehovah himself, when he called to mind the condescending love of God, the pity and divine compassion of his Saviour! He doubtless lifted up his eyes again, and beheld all vividly represented before him. Though in the flaming sword he saw the wrath and just judgments of Jehovah, the Father, who is of purer eyes than to behold iniquity, in the blessed cherubim he saw the man Jesus, the Prince of Peace, the Bringer of Salvation unto fallen man, yea, the very same God, whom he saw in Paradise after his fall, the compassionate Lamb of God, who

did not pronounce his severe sentence, before he had strengthened him, by the glorious promise, that he himself would become the seed of the woman, according to the flesh, and stand in the latter days upon earth, and suffer and die, and shed his blood, for the sins of the world. Adam then remembered further the precious pledge he had received from the Saviour, as the surest token of the fulfilment of that promise, viz., the sacrament of sacrifices. He hastened with overwhelming joy to fetch a lamb, to shed its blood, and to sprinkle it towards the flaming sword, in order to pacify the wrath and righteous judgment of Jehovah, the Father, who was represented in the flaming sword. "For Jehovah thy God is a devouring fire." He sprinkled the typical blood of Jesus, the Lamb of God, who was represented with his two natures, as God-man in the two blessed cherubim. O inexpressible loving-kindness of the merciful Jehovah towards fallen man, expelled from Paradise, but still in the presence of his living God! He is wounded, and trembles, when he sees his God provoked, and the sword of his wrath hanging over his head. But he is soon healed again, and finds comfort and consolation in knowing, that there is a mighty advocate with the Father, the angel of the covenant, who, by his own blood shed, will pay the ransom, and pacify the flaming sword, and reconcile man to his heavenly Father, and bring him again into Paradise, from whence he was justly expelled.

Such we presume to have been the signification of the cherubim, and the flaming sword, on the east of Eden. There they remained until the Flood, and there Adam spent his life in the presence of his God. When wicked Cain slew his faithful brother, Abel, whereby he called down a dreadful sentence upon his guilty head, the severest punishment inflicted

upon him was, that he should leave the presence of God, represented in the sword and cherubim, and become a fugitive and a vagabond on the face of the earth. This he felt very much, as he says himself, "and from thy face shall I be hid," which just means, "must I leave the presence of thy blessed emblems, which speak now unto me?" He declared his sentence to be bitter and severe, because he was driven from the presence of the Almighty, and from his revealed glory, which was equivalent to being driven from the face of the earth. (Gen. iv. 14.) When David was driven away from the place where these blessed symbols of the divine presence stood in the sanctuary, he said, "They have driven me out this day from abiding in the inheritance of the Lord." (1 Sam. xxvi. 19.) David was not a high priest, and consequently could not have entered the Holy of Holies, and looked upon the Shechinah. Even the high priest himself could not look upon the Shechinah under pain of death. Nevertheless, David said, "My soul thirsteth for God, for the living God; when shall I come and appear before God?" (Ps. xl. 2.) "My soul longeth, yea even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." (Ps. lxxxiv. 2.) So agonizing was it to David when deprived of the privilege of worshipping God in that place, where he revealed his glory, in a peculiar manner, between the cherubim. The wicked Cain also felt it hard, at first, to be deprived of this privilege, but never afterwards. From his petition, we may learn his ignorance of the majesty of God; for he did not plead for the privilege of abiding in the presence of God, in order to enjoy the brightness of his face. He was only afraid that his murderous, sinful, and blood-stained body should be exposed to danger, when away from the Divine presence. When the

overflowing mercy of God granted, even to him, a sign, or token,* that none of such, who might think it their duty to revenge the death of Abel, should slay him, we are told, that "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." (Gen. iv. 17.) The land of Nod, though it lay on the east of Eden, must still have been far removed from the garden of Eden, where the cherubim were placed. Hence the words "and Cain went out from the presence of the Lord." Since the descendants of Cain did not live in the presence of God, they were called "the children of man," viz., the offspring of fallen and sinful man, the children of the murderer, who had been driven away from the presence of God. The descendants of Seth, who remained on the east of Eden, in the presence of the cherubim, and who often renewed the covenant of blood, by offering sacrifices, and sprinkling the typical blood of atonement towards the cherubim and the flaming sword, were styled the children of God. (Gen. vi. 2.) When these two families afterwards became amalgamated by intermarrying, corruption became common to both,

* The words in Hebrew, when literally translated, are these, "And the Lord made unto Cain a sign, that none finding him should kill him." This sign was no more than the promise mentioned in the foregoing clause of the same verse, "And the Lord said unto him, therefore, whosoever slayeth Cain, sevenfold vengeance shall be taken on him." This, and nothing else, was the sign given unto him. For an illustration, see the 3d chapter of Exodus, where Moses said, "Who am I, that I should go unto Pharaoh, and that I should bring out the children of Israel out of Egypt?" The Lord said unto him, certainly I will be with thee; and this shall be "the sign," or, as it is rendered, "a token" unto thee, that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. (Ex. iii. 11-12) Such was the nature of the sign, which Cain received from God, as if God had said, "This is a sure sign unto thee, that none will kill thee," namely, "my threat that sevenfold vengeance will be taken on him who shall venture to do so."

until the righteous judgment of God plunged them into the waters of the deluge. Now, was it not the same with Israel, unto whom the Lord restored these blessed privileges, when he said, "Let them make me a sanctuary, that I may dwell among them?" In that sanctuary they had the same emblems of Jehovah's presence. The Schechinah, the ark, the mercy-seat, and cherubim, were emblematical of the same presence of which the flaming sword, and cherubim, at Eden were emblematical. The Israelites were called the children of the living God, whilst all nations round about were excluded from all those glorious privileges, which had been denied to the children of Cain. But, when Israel began to marry the daughters of the idolatrous nations, and, consequently, to forsake the Lord their God, the Lord then withdrew his presence from among them, and destroyed them in his righteous judgment.

After the flood there remained no trace of the garden of Eden. In consequence of this there was no more use for any guardians of that district as before ; neither cherubim nor sword was any where to be seen. Noah and his sons, who could not but call to mind the glorious scenery, and blessed figures, which they had previously seen on the east of Eden, with the deepest reverence and solemn awe, endeavoured to imitate the shape of the cherubim as well as they could, in order to preserve the memory of these divine emblems to future generations. Far from worshipping them or paying them any homage, they merely wished to perpetuate their remembrance, and to engrave upon the hearts of their offspring, the condescending love of God, even to his fallen creatures, and his good-will towards man, even when his righteous wrath and indignation are manifested.

As the *ephod* of Gideon, which he innocently made, in order to perpetuate the fact of the wonder-

ful deliverance, which God granted unto Israel by his hand, "became afterwards a snare unto Gideon and to his house," when, after his death, the idolatrous Israelites made an idol of the ephod and worshipped it (Judges viii. 22-27); so the degenerate descendants of Noah abused the innocent intention of their forefathers, in imitating the figures of the cherubim, and, instead of keeping them as tokens of remembrance of glorious things of old, the remembrance of which should have led them to worship the invisible God in spirit and in truth, they bent the knee to these figures, in token of adoration, and worshipped them as gods. As the pagan worship was and is a corruption of the patriarchal worship, many symbolical or hieroglyphic figures are found among the ancient monuments, resembling cherubim of old. It is true, that, even in ancient times, when the worship of the teraphim was common, there existed a great variety as well in the mode of the worship, as in the ideas of the worshippers. The more gross idolaters, such as the descendants of Ham, forsook the Lord altogether, and changed the glory of the invisible God into images made with hands.

The descendants of Shem were divided into two classes of worshippers. The one class were worshippers of the living God, and included Abraham and his children. But though (as we shall see hereafter) they carefully preserved the pictures of the cherubim, they only looked upon them as means to aid them in forming a vivid conception of the glorious scenery of Eden. They paid their worship unto the invisible God in spirit and in truth. The other and carnally minded class, to which belonged Laban of old, and Micah, who lived in the time of the Judges, though they knew God and feared him as God, still their carnality led them into

image-worship ; and, instead of paying all homage to the invisible Jehovah, they knelt before the images of the cherubim, or teraphim, and worshipped them as gods.

That Laban and his family knew and feared God, though they were attached to image-worship, is quite evident. First, we see how the Patriarchs preferred that family, before all other families of the east, for forming matrimonial connections with. Secondly, the expressions used by Laban and Bethuel, his father, in the answer they gave unto Eliezer the servant of Abraham, shew that they knew God and feared him as God. "Then Laban and Bethuel answered and said, the thing proceedeth from the Lord (or from Jehovah) ; we cannot speak unto thee bad or good" (Gen. xxiv. 50.) From their whole intercourse with Eliezer, it is evident that he looked upon them as persons who knew the God of Abraham, and feared him. Again, we find that Laban said unto Jacob, "I have learned by experience that Jehovah hath blessed me for thy sake (Gen. xxx. 27.) At the last meeting of Jacob and Laban, the latter said, "The Lord (or Jehovah) watch between me and thee, when we are absent one from another." And again Laban said, "See God is witness between me and thee" (Gen. xxxi. 50-51.) From all this, it is evident, that, though we find Laban calling the images of the teraphim his gods, that is, his symbols of the Deity, he did not consider them as gods themselves. The gross error of that part of teraphim worship, we consider to have been by no means greater than that of the Roman Catholic image-worship. Miserable and carnal indeed as both of them are, they are sisters in their nature, and in the fearful end, viz., idolatry, to which they lead. They are the daughters of one mother, which is want of faith. The want of spi-

rituality, to mount up to heaven, at the time of worship, and to forget all figures and carnal representations, and to look to the Invisible One alone, who is a spirit, induces men to put before their eyes something visible, that may fix their attention. The beginning of this is weakness and carnality, the end of it is idolatry, service of the devil, and everlasting damnation. One artist indeed may make two images of the Virgin Mary and the child, having nothing in view, but to preserve the memory of such important persons. A Roman Catholic may buy the one, and (as I have very often seen in my native country) hang it up in the sacred corner of his house, and burn a lamp before it, and kneel down and worship it, though he at the same time knows the God of heaven and fears him, and the lamb Jesus, who is at the right hand of the Father for ever more. The other image may be bought by a Protestant Christian, who knows that the Lord is a spirit, and must be worshipped in spirit and in truth, and who knows, that to bow before an image of any description whatever is idolatry. He may indeed hang up the image in his house, and often look at it, but will never stumble, knowing that this image is nothing but an imitation, in remembrance of Jesus being once in the flesh. At the same time, he knows that Christ is now in heaven, and must be worshipped as the invisible Jehovah.

Of such a nature was the difference between those who worshipped God in spirit and in truth, though preserving at the same time the pictures of the cherubim, and those who began to pay *hommage* and *reverence* to these pictures, and gradually to sink from corruption to corruption, until they changed the worship of the true God into the worship of idols.

That the Israelites preserved the pictures of the

cherubim during the time of their slavery in Egypt, is evident from the fact, that when the Lord commanded Moses to make two cherubim for the ark, no particular description was given unto him, either of their shape or appearance. Although Moses must have seen them in the pattern shown unto him, still, though we find all other things particularly described, concerning these it is only said, "and let them make two cherubim." Nothing is said about their appearance, which shows that they must have been quite common at that time. There was no fear that, by introducing these figures into the most Holy Place, the Israelites might be led to worship images; nay, we maintain that quite the reverse was to be expected. How could they think of image worship, when they saw, that even those figures of cherubim, which were emblematical of the same Presence, in the most Holy Place, as those cherubim on the east of Eden, were still, by Divine order, to be hid from human eye! Not only were the Israelites not allowed to worship them, but they were also forbidden to enter where they stood, under pain of death. Surely this very thing was enough of itself to teach them, that whatever visible pictures may represent, they are not to be worshipped in themselves, nor to be looked upon with any sentiments of adoration. The invisible Jehovah taught Israel, that as they had seen no manner of similitude on the day when he spake unto them in Horeb, out of the midst of the fire, they should never make nor worship any image whatever, under pain of death. (Deut. iv. 15—30.) The ark and the cherubim in the Most Holy, though considered by the Israelites as emblems of the Deity, as representations of the same things as those at Eden were, still they worshipped the invisible God, and considered these emblems as tokens of his condescending love towards them. How absurd, therefore, is the

opinion of some Christian writers, who maintain that the cherubim were put there, in order to gratify, in some measure, Israel's idolatrous desires, which that people imbibed in Egypt, and their inclination for visible gods ! O my soul mourns for the foolishness and presumption of such men ; O ! let them read the 4th chap. of Deut., and shut their mouths. Let them read again the history of Israel's golden calf, and let them see that Moses, the servant of God, who a few months before was afraid lest Israel should stone him, when thirst oppressed them (Exodus xvii. 4), showed no fear when he saw that Israel worshipped an idol. He called together the children of Levi, and put a sword into their hand to destroy 3000 Jews without mercy. O let them read the thirty-six times repeated prohibition of the worship of images, and likenesses, and take care not to blaspheme ! We call it blasphemy to think that God would gratify mortal man's idolatrous desires, and therefore introduce images into his holy temple. O what madness ! Would he, the holy Jehovah, cause his blessed Shechinah to dwell and rest between those images, if they were not figures of heaven ? Where do they find Jehovah dwelling with Belial ? Where do they find the Almighty at peace with a rival ? But above all, what gratification could these hidden figures have been unto Israel, if they never had seen them ? When the men of Bethshemesh dared to look at them, 50,000 were struck dead on the spot. O what pitiable madness, then, to think that figures, which were not allowed to be seen under pain of death, could have afforded the least satisfaction to carnal individuals, who wanted something visible for their worship !

We close this chapter with a few remarks on the two different names, "cherubim" and "teraphim," which are identically the same. But the Hebrew

word cherubim, and the Chaldee word teraphim denote those celestial figures, that were placed on the east of Eden, and, along with the flaming sword, represented emblematically *the contending or pleading Deity*,—contending, or pleading with fallen man. The Hebrew word רִיב, (*Riv*), means, “to strive,” or “contend.” Sometimes it means “striving in words,” as in Gen. xxvi. 20, 21, xxxi. 36; Exod. xvii. 2; Jud. vi. 31. It denotes also “fighting,” as in Exod. xxi. 18, &c. Sometimes the letter “jot” is dropped, and the word then appears in this form as a noun fem. רִב, as in Ex. xxiii. 2; Job xxix. 16. In this form is also written מְרִיבָה, (*Meriva*), which denotes the same, viz., “strife,” or “contention,” as in Gen. xiii. 8; Ex. xvii. 7. But it appears also as a noun applied to an individual, and is written רִיבִי, (*Yeriv*), one who “contendeth,” or “strives,” as in Ps. xxx. 1; Isa. xlix. 25; Jer. xviii. 19. And even in this form it drops sometimes the first “jot,” as in Job xxxi. 35, where we read רִיבִי, (*Rivi*), “my adversary,” or “contender.” The same occurs in Jeremiah’s Lam. iii. 58, where we have רִיבֵי נַפְשִׁי, (*Rivei naphshi*), the “contenders,” or “adversaries of my soul.” After these observations, the subject will at once appear clear to such of my readers, as know the manner in which almost all the Hebrew proper names are formed. Among the Hebrews, the first impression which the sight of any thing produced, gave rise to its name. When Adam and Eve were sentenced and expelled from Eden, and when they looked back and saw those celestial figures, with that terrible flaming and turning sword, they exclaimed, in their overwhelming amazement, “Look how the Deity appear,” כְּרִיבִים, (*Cherivim*), “like adversaries,” or “like contenders.” This name remained afterwards the only appellation of those blessed figures, that appeared at Eden, in the

attitude of warriors, with the flaming sword in the midst of them, contending, as it were, with man. Our first parents could not call them רִיבִים, (*Rivim*), viz., "actual contenders" or "adversaries," after having received the glorious promise in Eden, and the token of the covenant of blood, by which the Lamb of God was taken as the surety, as he who was to pacify the wrath of God, by his own atoning blood, to pay the ransom, and to silence the fierceness of that sword. They called the figures, therefore, כְּרִיבִים, (*Cherivim*), "like adversaries," which implied that there was still a way left for fallen man to reconcile the contending Deity, still a door open into the Lord's sanctuary, yea, still a new and living way through the body of a Saviour.

The patriarchs and their descendants, who preserved the pure Hebrew dialect, preserved also that name Cherivim, in its original form. In the numerous passages in which Cherivim occurs in the Pentateuch, Moses preserves the original כְּרִיבִים, in the plural number, without a "vau" ו, (which letter the Samaritans added foolishly, as they thought it needful, not knowing the true derivation of the word.) In the singular, however, it has always the ו, (*vau*), as is often the case in the Hebrew language. In the 6th chapter of 1 Kings it appears in both forms, כְּרִיבִים, (*Cherivim*), and כְּרִיבִים, (*Cheruvim*), and also in the 10th chapter of Ezekiel. In this it shares the common lot of all proper names in Hebrew, and undergoes the same changes, though its proper derivation is that mentioned above.

The early difference between the pure Hebrew, and the Aramaic or Mesopotamic, we trace as far back as the time of Jacob, when we find that he called the heap of stones גִּלְעָד, (*Galeed*), which means "The heap is a witness." But Laban called it יֶגֶר סַחֲדוּתָא, (*Yegarsahadutha*), which has the same

meaning, viz., "The heap is a witness." The same is the case with the Hebrew name "Cherivim," and the Aramaic, "Teraphim," only the latter has dropped the particle "כ," and, instead of רִבִּים, (*Rivim*), "adversaries," or "contenders," has made תִּרְפִּים, (*Teraphim*), which means "the provoked Deity ready to tear and cut in pieces with the edge of the flaming sword." This noun is taken from the verb טָרַף, (*Taroph*), in Hebrew, or תִּרַּף (*Taroph*), in Aramaic, both of which mean "To tear to pieces." In the Psalms we find it applied to God, when his wrath is kindled, "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," (Psalm l. 22.) Again, "For I will be unto Ephraim as a lion, &c. ; I, even I, will tear and go away ; I will take away, and none shall rescue it," (Hosea v. 14.) And in the 6th chapter we read, "Come and let us return unto the Lord, for he has torn, and he will heal us," (Hosea vi. 1.) Here, for the word torn, we have טָרַף, (*Taraph*), in the Hebrew. Under this name had Laban and his descendants the pictures of those figures of Eden ; and, as it was well known that Adam, and his descendants, who remained at the east of Eden, used to present offerings, and sprinkle the blood towards the cherubim, to reconcile the provoked and contending Deity, they therefore practised the same rite before the pictures of the cherubim. But they who indulge in superstition, become worse and worse in progress of time. So it was with the teraphim worshippers. This worship began in merely showing reverence to pictures of so great and important emblems, but ended in the grossest idolatry. The Hebrews, after having got cherubim introduced, by a divine command, into their temple, reserved the name cherubim for those figures in the Holy of Holies, and for those embroidered on the veils and

curtains of the tabernacle, and the temple. In the vision of Ezekiel, the figures which he saw are styled cherubim by him, though they did not appear, like those at Eden, with a flaming sword, owing to the name once applied to figures with faces. The pictures of teraphim, which were preserved among Israel, until the time of king Josiah (2 Kings xxiii. 24) were made in very different ways. Some pictures were painted on parchment, some were engraven on wood and stone, some were made as large as a man, some only the size of a child, and others were made very small. In the time of the Judges, we find Micah worshipping them as gods. He had also a priest to offer them sacrifices. (Judges xvii. 5.) But we find teraphim afterwards in the house of David. Michal took an image of teraphim and put it into the bed of David in order to conceal his flight. (1 Sam. xix. 13—16.) Here we see that the image must have been as large as a man. But who will think that either David, or Michal his wife would have entertained any superstitious notions concerning them? Teraphim were kept in the most religious families at that time, but merely looked upon as pictures of the figures at Eden. To distinguish those common pictures from the emblematical figures in the sanctuary, the Israelites reserved for the former the name teraphim, while they called the latter by their first adopted name cherubim. But carnally-minded and superstitious men frequently abuse the most innocent and harmless subject, and turn it to purposes of idolatry and sin. We again refer the reader to the Roman Catholic images and will-worship. A picture of Jesus, or of the Virgin Mary with the child, is surely innocent and harmless to the spiritually-minded Christian, who knows, that his Saviour is at the right hand of the heavenly Jehovah, and must therefore, as Jehovah the Son, be wor-

shipped in spirit and in truth. Oh ! what a stumbling-block is this in the way of millions of blinded and carnally-minded men, who, like Micah of old, seek to worship the invisible God by images made with hands, and thus bring judgment upon their never-dying souls.

“Unto the pure all things are pure ; but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled.”
(Titus i. 15.)

CHAPTER XXV.

THE CHERUBIM IN THE HOLY OF HOLIES.

HAVING now seen the character and emblematical representation of the cherubim on the east of Eden, we shall proceed to the consideration of the cherubim in the Most Holy Place in the tabernacle. In doing so, we first beg to refer our readers to the opinion of the learned and great Hebrew scholar, John Parkhurst, who, in his Hebrew Lexicon, treats this subject very largely, and with great erudition. The following remarks are taken from some of his statements regarding the cherubim in the Most Holy Place :—

“That the cherubic figures were emblems or representatives of something beyond themselves is, I think, agreed by all, both Jews and Christians. But the question is, of what they were emblematical? To which I answer in a word, those in the Holy of Holies were emblematical of the ever-blessed Trinity in covenant to redeem man, by

“uniting the human nature to the second person, “&c.” The same author proceeds to prove, that the Holy of Holies, in general, was a figure or type of some glorious thing in heaven, “because,” he says, “St Paul has expressly and infallibly determined that the Holy of Holies was a figure or type of heaven, even of that heaven which is the peculiar residence of God.” (Heb. ix. 24.) Our author then advances reasons to prove, that the cherubim in the Most Holy must have been emblems of the Deity, and not of created angels. Some of these reasons we shall here briefly mention. One of them is, “Because the cherubs in the Holy of Holies of the tabernacle were, by Jehovah’s order, made out of the matter of the mercy-seat, or beaten out of the same piece of gold as that was. (Exod. xxv. 18, 19 ; xxxvii. 9.) Now the mercy-seat, made of gold and crowned, was an emblem of the divinity of Christ. (See Rom. iii. 25.) The cherubs therefore represented not the angelic, but the divine nature.” Another reason which the author gives is this, “Because the typical blood of Christ was sprinkled before the cherubs on the great day of atonement (compare Exod. xxxvii. 9 ; Lev. xvi. 14 ; Heb. ix. 7–12) ; and this cannot in any sense be referred to created angels, but must be referred to Jehovah only, because the high priest’s entering into the Holy of Holies on that day represented Christ’s entering with his own blood into heaven, to appear in the presence of God for us.” (Heb. ix. 7–24.) These are some of Parkhurst’s statements, but he treats the subject very largely, and refers to many divines who are of the same opinion. However, they labour all under one great mistake. They think that the cherubim in the Holy of Holies were identical with the four-faced cherubs of Ezekiel, which he saw in

his extraordinary and glorious vision at the river Kebar. This unhappy mistake has led them into many difficulties. It has compelled them to make out that these animals, viz., a lion, an ox, and an eagle, were made emblems of the Trinity, including man in the second person. No wonder, then, that after all the labour and erudition which have been expended on that subject, it has been obscured by the strange ideas and ungrounded suppositions, to which these writers have become a prey, by identifying the cherubim of the Most Holy with those four-faced living creatures of Ezekiel.

But, after due examination, we shall see that those figures, which Ezekiel saw, differed entirely, both in their shape, and hence in their emblematical representation, from those in the Holy of Holies. In the last chapter, we have already shewn that the first name cherubim was given only to those figures which were placed at Eden. The cause and the meaning of this name we have also seen, and, we hope, have made as plain as possible. In progress of time, the once adopted name, cherubim, was generally applied to all manner of faced figures, whether seen in visions, or produced by artificial means. Thus Ezekiel, when he saw that the living creatures had faces, applied the common appellation to them, namely, cherubim.

We now proceed to shew, that the living creature of Ezekiel represented emblematically the power, glory, excellency, and majesty, given unto the Son of Man, who was riding triumphantly, in honour and glory, and divine majesty, in the heavenly chariot, "*above*" these cherubic figures. This is evident from the 22d verse of the first chapter of Ezekiel. "And the likeness of the firmament *upon the heads* of the living creature was as the colour of the terrible crystal stretched forth *over their heads above.*" Then, in

the 26th verse we read, "And above the firmament that was *over their heads* was the likeness of a throne as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness, as the appearance of a man *above upon it*." And in the last verse of this chapter we hear the prophet's statement, "This was the appearance of the likeness of Jehovah's glory." From all this it is evident, that these cherubim did not represent the throne, as the throne was quite separated from them by the firmament, that was spread *over their heads*. The blessed Jesus, the Son of Man, the express image of Jehovah the Father, or, as the prophet calls him here, "the appearance of the likeness of Jehovah's glory," is represented, in the vision, as riding on his glorious throne, that was *above* the firmament, that was *above* the living creature. So did the living creature here form no essential part of the throne. Much less could the cherubim be emblems of the blessed Trinity.

The living creature, therefore, or the four-faced figures, which the prophet styles cherubim, must have represented a subordinate subject. The bright and burning wheels, the rings full of eyes, and all the different faces and figures formed one living creature in all. They were united by one Spirit, through whose agency alone they moved, and by whom alone they were guided and directed, (Ezek. i. 20.) Here was a glorious representation of the dominion and power given unto the Son of Man, who, as the independent governor of the universe, was represented as riding on his triumphant throne, *above* these living creatures, and *above* the firmament. "All powers in heaven and on earth are given unto me." These figures had four faces each. One had the face of an ox, the chief amongst the tame animals. Another had the face of a lion, the head amongst

the wild inhabitants of the forest. A third had the face of an eagle, the king amongst the winged tribes. A fourth had the face of a man, the head over all. These were represented as united into one living creature. And by what means? By the one Spirit, in whom they all live and move and have their being. "They went every one straight forward; whither the Spirit was to go they went; and they turned not when they went," (Ezek. i. 12.) What a glorious representation have we here of the entire dependance of all creatures upon the Spirit of God, by whom alone they breathe, are led, and guided according to his will! "There is no man that has power over the spirit, to retain the spirit; neither has he power in the day of death," (Eccles. viii. 8); see also Ps. civ. 27-30. The turning wheels, the rings full of eyes, and the one wheel within another represented vividly and strikingly the mysterious and wonderful providence of God, and the extraordinary changes which take place in the destinies of His creatures. Strange and mysterious as the providence of God and our destinies appear sometimes unto us to be,—yea, as strange as the wheel within the wheel,—still we must submit calmly and quietly. The wheels do not turn themselves spontaneously. No. They are turned by the Spirit of God; they are full of eyes; nothing is hid from the omnipresent God. Such we suppose to have been the representation of the living creature under the firmament.

Now, it will appear at once, that, when the Son of Man was represented in that vision, as sitting on his glorious throne, *above* the living creatures, and *above* the firmament that was over their head, this shows clearly that Jehovah, the Son unto whom all power is given, both in heaven and on earth, sits at the helm of providence. His seat, viz. his glorious throne, is in heaven, above the firmament; for, as

King of Heavens, he rules over heavenly affairs. At the same time, he looks down in mercy upon the living creature under the firmament. He upholds all his beings below ; He feeds, leads, and rules them according to his will. David, in the 104th Psalm, has left us a wonderful delineation of the mysterious and merciful providence of God, in providing for, and in ruling over all his creatures. Every careful reader of that psalm will find in it a beautiful illustration of the first chapter of Ezekiel.

In the tenth chapter of Ezekiel's prophecies, where the four cherubim, in the living creature, are described more particularly, we also find the account given in the same manner ; that the Lord and his throne are represented as being *above* the cherubim. "Then I looked, and behold, in the firmament that was *above* the head of the cherubim, there appeared *over them*, as it were, a sapphire stone, as the appearance of the likeness of a throne." And in the 18th verse, we read, "Then the glory of the Lord departed from off the threshold of the house, and stood *over* the cherubim." In the last clause of the 19th verse we read, "And the glory of the God of Israel was *over them above*." From all these expressions, it appears clearly, that these living figures, with their different faces and wheels, all in one activity, all animated and moved by one spirit, and all *under* the God of Israel, must have represented the Lord's mighty works of creation, of providence, and of redemption. With such cherubic figures, the tabernacle, and afterwards the temple, were filled. They were embroidered on the curtains and veils, and engraven on the walls and on many of the sacred utensils ; and many of them were to be seen even in the outer court of the temple. Wherefore, when the prophet saw the living creature, he says, "This is the living creature that I saw *under* the

God of Israel, and I knew that they were cherubim." (Ezek. x. 20.) Ezekiel had often seen them, in common with other worshippers in the outer temple; and, as he was a priest, he might have seen them even on the walls and veils of the Holy Place.

The two cherubim of the Most Holy differed vastly from those of Ezekiel's vision, both in their shape, and also in their emblematical representation.

1st. When Jehovah said unto Moses, "And let them make me a sanctuary, that I may dwell among them," He evidently referred to the restoration of the emblematical representatives of His blessed Presence, as they were at Eden. The cherubim of the mercy-seat must, therefore, have represented the same thing as the cherubim at Eden. So the ark of the covenant must have represented the same thing as the flaming sword represented at Eden. If the fiery flaming sword there represented the wrath of God, and his righteous judgment, as we read, "For by fire, and by his sword, will the Lord plead with all flesh," (Isaiah lxvi. 16), the ark, with the tables of the law, surely represented the same. "Is not my word like as a fire?" says the Lord," (Jer. xxiii. 29), "For the word of God is quick and powerful, and sharper than any two-edged sword," &c. (Heb. iv. 12.)

2d. As that awful place, the Holy of Holies, represented the heaven of heavens, the mysterious and glorious dwelling-place of Jehovah Sabaoth, (Heb. ix. 7-24), the ark, mercy-seat, and cherubim must have represented Jehovah's glorious high throne. It is never said that Jehovah dwelt *above* the cherubim, or sat upon the throne that was over their heads, (as was the case in Ezekiel's vision.) No; Jehovah said, that He would dwell upon the mercy-seat *between* the cherubim. Hence these two che-

rubim must have had a far superior emblematical signification than those of Ezekiel.

3d. If we examine the Mosaiacal account of these two cherubim more carefully, we cannot but be surprised that the above-mentioned divines could err so far, as to make out that these two cherubim had more faces than one each! In Exodus xxv. 20, we read thus, "And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, וַיִּצְיְהֶם, (*Uphnehem*), and their faces אִישׁ אֶל-אָחִיו, (*Ish el achiv*), (shall look) one to another," viz., "the face of the one shall be directed towards the face of the other." Every Hebrew scholar must see, that the singular number in this last expression makes it evident that these two cherubim had no more than one face each.* Again, as the same verse closes with the words אֶל-הַכַּפֹּרֶת, (*El-hakaporeth*), "toward the mercy-seat," וַיִּהְיֶה פָנֵי הַכְּרֻבִּים, (*Yihyu peneh hachruvim*), "shall the faces of the cherubim be," how could this have been accomplished, if these cherubim had more faces than one each?

Now, my Christian readers, from all we have seen and proved above, we at once conclude, and without any hesitation, that the two cherubim of the Holy of Holies, which were of one piece with the mercy-seat, had the face of a man like those of Eden. The former, like the latter, represented the two natures of the Man whom Ezekiel saw on the glorious throne *above* the firmament, that was *above* the liv-

* It would certainly be superfluous to refer to the traditions of the Talmudists, and to the opinion of other and later Jewish Rabins and commentators, in support of our present argument. The expressions in Exodus are so clear and decided, that we need no other authority, or opinion of men. I must, however, assure my readers that none of the ancient Jewish writers did ever suggest, that the cherubim, in the Most Holy, had more than one face each.

ing creature. This man was the Man Jesus, unto whom all powers are given in heaven and on earth—"the likeness as the appearance of a man," or "the appearance of the likeness of the glory of the Lord," which is the blessed Jesus, the Son of the Most High, the express image of Jehovah the Father. The mercy-seat represented Jesus, our holy *Ilasterion*, or Propitiatory—our Saviour, who covered the severity of the law, and the curse that followed it, and removed the righteous judgment of God from us. As the mercy-seat represented Jesus in his work of salvation, so the two cherubim, which were of one piece with the mercy-seat, represented Jesus in his glorious person, and in his two mysterious natures. Two cherubim, united to the mercy-seat, which latter represented the divinity of Christ (Rom. iii. 25), must have represented Jesus the blessed, as a man on earth; Jesus the blessed, as a man in heaven, on his Father's throne; and still the same Jesus, God blessed for ever. Amen.

Again: two cherubs, out of one mercy-seat, made of one mass of gold, and both looking upon the mercy-seat, represented the beloved and merciful Jesus on earth, looking forward to the finishing of his glorious work, and to the sprinkling of his precious blood. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." (Luke xii. 50.) But they also represented Jesus, the victorious Lamb of God in heaven—Jesus, the triumphantly risen prince on the throne of God, looking upon the mercy-seat still, but now looking upon that mercy-seat, sprinkled with his blood—looking upon his accomplished work. For he claims salvation for his children by his merits. Jesus was seen by his beloved disciple on earth, when bleeding and hanging on the cross, with his pierced side. (John xix. 33-36.) Jesus was seen by the same disciple, as

he is in heaven, on his glorious throne, but still as a Lamb that had been slain. (Rev. v. 6.) Jesus was seen by the same disciple, as the glorious crowned prince of heaven — as the triumphant warrior, at the head of all the innumerable heavenly hosts, but still clothed with a vesture dipped in blood. (Rev. xix. 11—15.) Such mysterious love, such unspeakable mercy of the Lamb of God, was prefigured by the mercy-seat and cherubim. On the day of atonement, when the mercy-seat was sprinkled with the typical blood of the slain victim, every cherub, with his expanded wings and hanging head, represented a crucified, fainting, and bleeding Saviour, with his pierced side and out-stretched arms.

Such was the awful representation of the ark, mercy-seat, and cherubim. Here Jesus appeared, not with the flaming sword as at Eden, but covering the wrath of the flaming sword (the curse of the law) with his body (the mercy-seat), and with his own blood, (when sprinkled with the typical blood on the day of atonement.) Here he appeared, not to prevent men from entering Paradise, but to invite them to come into the Garden of Eden, which he restored by paying the debt with his own blood.

Such was the condescending love of God, and His divine compassion towards the children of men. Such were Jehovah's merciful proceedings when He went forth "for the salvation with His Anointed." "Let them make me a sanctuary, that I may dwell among them." This was the Holy of Holies, where the most sacred symbols of his divine presence were deposited, where the sacred emblems of Jesus Christ, his beloved Son, the Mediator between Him and fallen man, formed a glorious pavilion for the Shechinah, the representative of the reconciled Jehovah, to dwell in. This

most sacred chamber of the Deity was separated from the Holy Place by a veil or hanging of blue, scarlet, and purple, and fine twined linen, curiously embroidered with cherubim, to show the pattern of what was within. During the whole year, except on the great day of atonement, the typical atoning blood of such sin-offerings as belonged to the high priest, or to the king or ruler of Israel, was sprinkled before that veil, and not within.

Into that most holy place no natural light was introduced. There were neither windows nor candlesticks, as in the holy place, for (as the Holy of Holies represented heaven of heavens) Jehovah's glory was its light. Hence says David, "Clouds and darkness are round about him, righteousness and judgment are the support of his throne," (Psalm xcvi. 2.) Again he says, "A fire goeth before him, &c.; his lightnings enlighten the world," &c., (vers. 3, 4.) When Solomon finished his magnificent temple, at the dedication of which the glory of the Lord, in a thick cloud, filled the house, the king exclaimed, "Jehovah said that he would dwell in the thick darkness," (1 Kings viii. 12.) Solomon understood, at the same time, and acknowledged the condescending love of God, and his unspeakable mercy towards Israel, in showing unto confined and limited mortals, in such a glorious pattern, the invisible glory of the King of heaven. Wherefore he said, "But will God indeed dwell on earth? Behold the heaven and heaven of heavens cannot contain thee, how much less this house that I have built." (1 Kings viii. 27.) But so it was, that the Most Holy represented the heaven of heavens, where Christ was to enter with his atoning blood, to make an atonement once and for ever, and to reconcile his children to the heavenly Jehovah. This was represented by the high priest's entering once a year into

that Most Holy Place, with the typical blood of Jesus. We shall therefore proceed, in the following chapter, to consider the sacerdotal garments, which the high priest wore on that solemn occasion.

CHAPTER XXVI.

THE HIGH PRIEST'S GARMENTS—THE URIM AND THUMMIM.

THE white linen habiliments of the priests signified purity and sanctity. They consisted of a coat, a girdle, and bonnet, and were common to priest and high priest, as described in *Exod. xxviii. 40-43*. There were several other garments peculiar to the high priest, when engaged in his holy office, especially, when he had to enter into the Most Holy, on the day of atonement. Some of these glorious and significant garments deserve particular notice and attention. The high priest first put on a long robe, which was called "the Robe of the Ephod," or *מִיָּדָבָר*, (*Meeil*.) This vestment was of a blue colour, and did not consist of several pieces sewed together; it was woven throughout, (*Exod. xxiii. 31-32*.) It had apertures left for the neck and for the hands. Such seems to have been the coat of our Saviour, for which the soldiers cast lots (see *John xix. 23-24*.) At the bottom of this garment were fringes like the pomegranates, of blue, of purple, and of scarlet, round about the hem thereof. Between every two pomegranates a golden bell was fastened; so that between every two bells there was a pomegranate, and between every two pomegranates a bell. This

long and curious robe was tied round about with a girdle, which was woven and embroidered with the same colours as those of the robe. The reason for putting bells on the hem of this robe is given in the following words: "And his sound shall be heard when he goeth in unto the sanctuary before the Lord, and when he cometh out, that he die not." (Exod. xxiii. 35.) This makes it evident, that the sound of the bells was intended to impress upon the Israelites, who stood in the outer court, when the high priest entered the Most Holy, the awful holiness of that place, and to shew unto them the shortness of time, which the mortal high priest was allowed to remain in the presence of the Shechinah. Otherwise, we can give no explanation, why the sound was to be heard, "when he *goeth in* unto the sanctuary before the Lord, and when he *cometh out*, that he die not."

Over the long garment described above, the high priest put on another short coat, called "Ephod." This was woven of blue, of purple, of scarlet, and of fine twined linen, and woven with gold threads, and curiously embroidered. It covered his front from his neck unto his girdle, where it was tied round about with a girdle of the same materials, and of the same workmanship. It had also two shoulder pieces, which were to be joined behind, with two precious buttons. These two buttons were made of two onyx-stones, set in sockets of gold. On these two precious stones the names of the twelve tribes of Israel were engraven—six names on each of them, according to the birth of Jacob's twelve sons. See Exod. xxviii. 6-12. In the 12th verse, we read, "And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel; and Aaron shall bear their names before the Lord, upon his two shoulders, for a memorial." An express intimation was thus made unto

Israel, that they could not stand before the holy Jehovah in themselves. They required a Mediator to carry them, to atone for them, and to reconcile them to the Holy One of Israel. But even the high priest himself (type as well as antitype) could not appear with their names, to reconcile them to God, without the blood of atonement.

In the above described ephod, there was left a square aperture over the breast. Into this aperture was placed a most wonderful piece of ornament. This ornament was the *חֹשֶׁן מִשְׁפָּט* (*Choshen Mishpat*), "the breast-plate of judgment," which, according to the description in Exodus, was made as follows: Its materials were the same as those of the ephod, and were wrought with cunning work. It was made four-square, and doubled. It was a span in length, and a span in breadth. This breast-plate filled up exactly the aperture left in the ephod, and was fastened to it by golden rings and chains above, and by the girdle of the ephod below. Into the front of this breast-plate four rows of precious stones were inserted; each of these rows had three different stones, making twelve in all, according to the number of the tribes of Israel. On these stones the twelve names of the tribes of Israel were engraved, one name upon each stone. Thus one had the name "Reuben" on it, in Hebrew letters, another "Simeon," a third "Levi," and so on. The four rows of precious stones were set in ouches of gold, and so fastened that they could not fall out. In *Exod. xxviii.*, from verse 15 to 28, a minute description is given of this breast-plate, and also of the stones, and their different names. In the 29th verse we have the reason given, for which that glorious ornament was made. "And Aaron shall bear the names of the children of Israel, in the breast-plate of judgment, upon his heart, when he goeth

in unto the sanctuary, for a memorial before the Lord continually." The expression, "Aaron shall bear the names of Israel upon his breast before the Lord," is exactly the same with the reason given in the 12th verse, concerning the two stones of the ephod. "And Aaron shall bear their names before the Lord, upon his two shoulders, for a memorial." So we see clearly, that both the two stones of the ephod, with the names of the tribes of Israel on them, and the twelve stones of the breast-plate with the same names, served the self same purpose, namely, that Aaron might bear the names of Israel, as a memorial before the Lord.

Now there remains one thing to be considered. It is this. Why was this ornament, with the twelve precious stones, called *חֹשֶׁן מִשְׁפָּט*, (*Choshen Mishpat*), "the breast-plate of judgment," while the two stones of the ephod, which had also the twelve names of the tribes of Israel engraven on them, and which had seemingly the same signification as the twelve stones of the breast-plate, were called only *אֲבִיזֵי זִכָּרוֹן* (*Avneh Sicharon*), "stones of memorial," and not "stones of judgment?" This question will be answered when we read Exod. xxviii. 30. "And thou shalt put into the breast-plate of judgment the *Urim* and the *Thummim*, and they shall be upon Aaron's heart, when he goeth in before the Lord, and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." From this verse we draw the following conclusions—1st. The breast-plate, without the *Urim* and *Thummim* within it, had the same signification as the two stones of the ephod. So these twelve stones could also have been called *אֲבִיזֵי זִכָּרוֹן* (*Avneh Sicharon*), "stones of memorial," as the same signification is ascribed to both. In verse 12 we are told, that the two stones of the ephod were for a memorial, and in verse 29 we are

told, that the twelve stones of the breast-plate were for the same purpose. 2d. We see, from the 30th verse, that the ornament, with the twelve stones, received the name חֹשֶׁן מִשְׁפָּט, (*Choshen Mishpat*,) "The breast-plate of judgment," only because the "Urim and Thummim" were put into it. When we read that Moses was commanded to put the Urim and Thummim into the breast-plate, there is no mention made any more of a memorial, as is done in verse 29th. We merely read, "And Aaron shall bear the *judgment* of the children of Israel upon his heart before Jehovah continually." As soon as the Urim and Thummim were put into the breast-plate, it was changed from a "breast-plate of memorial," into a "breast-plate of judgment."

In Deut. xxxiii. we are told that Moses blessed the children of Israel before his death. In the 8th verse, we read, "And of Levi he said, Let thy Thummim and thy Urim be with thy holy one," (viz., with the priests of Levi's tribe.) And again, "They shall teach Jacob thy judgments, and Israel thy law," (Deut. xxxiii. 8-10.) From this it is evident, that the priests were to be instructed by the Urim and Thummim, in all matters of judgments. Therefore, when the Urim and Thummim were put into the breast-plate, it was called "the breast-plate of judgment." Israel was commanded to have recourse with every hard matter of judgment, which could not be decided in the small towns, unto Jerusalem, unto the priests of the tribe of Levi, and unto the judge, who was in office at that time, (Deut. xvii. 8-11.) In the 12th verse, we read, "And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there, before the Lord thy God, or unto the judge, even that man shall die." When the prophet Malachi complains, that Israel has neglected to obey the priests, and has therefore violated the law, he speaks thus; in

the name of God : "The law of truth was in his mouth (namely, in the mouth of the high priest), and iniquity was not found in his lips : he walked with me in peace and equity, and did turn many away from sin. For the priest's lips should keep knowledge, and they (Israel) should seek the law at his mouth : for he is the messenger of the Lord of Hosts." All these expressions refer to the oracle of the *Urim and Thummim*, by which the priest was instructed of God in every matter of judgment. Every hard thing, and every doubtful argument about the law, was settled by it ; and, as this oracle was directed by God, there was no fear of the priest erring ; as the prophet says, "The law of truth was in his mouth, for he is the messenger of the Lord of Hosts."

There was no need of instruction by the Urim and Thummim, all the days of Moses, with whom the Lord spoke in an audible voice from between the cherubim, out of the Most Holy. This oracle, therefore, was intended for the future after the death of Moses, as we read, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut. xxxiv. 10.) This evidently refers to the great privilege, which the Lord was pleased to bestow upon Moses in speaking unto him in an audible voice, (see Num. xii. 6—9.) When Moses ordained Joshua to be the leader of Israel in his place, we read as follows : "And he (Joshua) shall stand before Eliezer the priest, who shall ask counsel for him after the judgment of the Urim before the Lord ; at his word shall they go out, and at his word shall they come in, both he and all the children of Israel with him, even all the congregation." (Num. xvii. 21.) Here we see ; first, that the audible voice, in which the Lord spoke to Moses, was to cease after Moses was dead ; secondly, that

Joshua was to stand before the priest, who was to ask for him the *judgments* or *directions* of the Urim. How absurd, then, is the opinion of some, who maintain, that the answer of the Urim was also by an audible voice? If such had been the case, would not the voice rather have continued to speak from between the cherubim? Such an opinion is surely against all testimony of Scripture, which says that after Moses there arose none unto whom the Lord spake directly. The manner of the visions of the prophets is described in the 12th chapter of Numbers, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream," (see verses 7, 8.) By the Urim and Thummim, therefore, must have been given signs and directions only, as it is said, "He shall ask counsel for him (viz., the priest shall ask for Joshua) after the judgment (or directions) of the Urim," not "after the *words* of the Urim;" for it never answered by words.

We have seen now, how Joshua was ordered by God to come before the priest, with every doubtful matter, and ask direction of the Urim. Let us now see, what was the first difficulty in judgment that occurred in the times of Joshua, and how he asked counsel of the Urim. When Achan committed a trespass, in that he took of the accursed things of Jericho, the wrath of God was kindled against Israel, and they were defeated in their expedition against Ai. Joshua, therefore, rent his garments, and cast himself down in dust and ashes before the ark of the Lord. (See Joshua vii. 7—9.) Then we read in verse 10, "And the Lord said unto Joshua, Get thee up, wherefore liest thou thus upon thy face? Israel hath sinned; they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and

have also stolen, and dissembled also, and have put among their own stuff." It is evident, that the Lord spoke these words unto Joshua in the same manner as he spoke to the other prophets, namely, in a vision. When Joshua lay upon his face, mourning and supplicating, he fell into a trance, and the Lord communicated unto him the reason of the punishment, which he had sent upon Israel. But the name of the criminal the Lord did not tell unto him. As this was a public affair, the searching and finding out of the guilty individual was to be done by the oracle Urim, and publicly. Therefore the Lord was pleased to show unto Joshua, for the first time, how to use the oracle and how to find out the guilty person who had the accursed things. We read, "Up, sanctify the people, and say, sanctify yourselves against to-morrow; for thus says the Lord God of Israel, there is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning, therefore, ye shall be brought according to your tribes, and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man." (Josh. vii. 13—14.) From this direction given unto Joshua, we see that there was no such a thing as an audible voice here. Had this been the case, what need was there of so much trouble? The oracle could have said at once who the guilty person was, and to what tribe he belonged. We also see that the oracle was to be asked single questions; and only single answers were to be expected, as the words of verse 14th show. The tribes were first to present themselves, and the oracle was to indicate the tribe to which the guilty

person belonged. That tribe was then to present itself, and the oracle was to indicate the family of which the guilty person was a member. That family was then to present itself, and the oracle was to point out the guilty individual.

We shall now describe the nature and construction of that wonderful oracle, and the manner in which its answers were given. We have already seen how the breast-plate of judgment was made like a four-square box, a span in length, and a span in breadth. Into the front of it were inserted twelve precious stones of different natures and colours. They were set in golden frames, and were fastened to the breast-plate, and formed the splendid front of the same. On each of these twelve stones the name of one of the sons of Jacob was engraven in Hebrew letters. One bore the name "Reuben," the other "Simeon," and so on. The front of this breast-plate which contained these gems, was not very thick, and the breast-plate itself was empty within. Into the inside of the breast-plate the Lord commanded Moses to put the Urim and the Thummim.

The Hebrew word אֲרִימִים, (*Urim*), signifies "Lights," or "Illuminators." It was no more than a lamp, with twelve lights, put into the breast-plate. Within, each light was directed towards one of the precious stones, by which means the brilliancy and lustre of the gems were heightened to a great degree. But *all* the letters of the Hebrew alphabet did not occur in the twelve names on the breast-plate. These four, ק, ז, ט, ח, were wanting. To supply this defect, Moses was directed to make another stone with these four letters on it. This stone was called תֻּמִּימִים, (*Thummim*), which signifies "the Completers," or "the Perfecters;" inasmuch as these four letters upon it completed the alphabet, and perfected the oracle for the purpose of giving

answers. These lights and perfecters were put into the breast-plate, whenever the high priest had to enter the Most Holy, or when a matter of difficulty occurred in church or state affairs. The Urim, or illuminating lights, were supplied with the holy oil, and kindled with that sacred fire which came down from heaven upon the altar at the dedication of the tabernacle. (Lev. ix. 34.) This fire was carefully preserved in the tabernacle, till the time of Solomon. When that king dedicated the temple, and brought sacrifices upon the new altar which he had made, fire came down again from heaven upon the altar. (2 Chron. vii. 1—3.)

The wonderful manner, in which the divine revelations were made by this oracle, may be explained in the following illustration. When Joshua came unto Eliezar the high-priest, (according to his received commandment, Num. xxvii. 21.,) that he might ask counsel for him according to the judgment of the Urim, before the Lord, the high-priest put on his holy pontifical robes, and above it the ephod, with the breast-plate, which was illuminated by the Urim, and had the Thummim joined to it, on the side thereof. The high priest then directed his face towards the Most Holy, entreating the Lord to reveal the guilty individuals, while Joshua presented himself with the twelve elders of the tribes of Israel, in the open court of the tabernacle. Then the high priest put the simple question, "Which of the twelve tribes has sinned?" He looked upon the illuminated breast-plate, with its brilliant stones, and saw that the first stone, in the second row, which bore the name Judah, was darkened and ceased to shine. Then he called with a loud voice "Judah." The eleven princes were then dismissed, and the prince of Judah presented himself again, with the fathers of the families of his tribe. The priest then again put

the question, "Which family has sinned?" He looked again upon the breast-plate, and found that the family of the Zarehites was taken. But as this name is composed of four different letters, ז, ה, י, י, which were not to be found complete in any of the twelve names of the breast-plate, he found these different letters in different names. Thus he had to look over all the stones. He then saw, first, that the letter, ז, in the name זְבֻלֹן (*Zebulun*), was taken, (viz. darkened); he next saw that the letter, ה, in the name רְאוּבֵן (*Reuben*), was taken. And when he saw no more letters upon the breast-plate taken, and could make nothing of the two letters, ז, י, which he had already got, he looked upon the Thummim, on the right-side of the breast-plate, and found, that of its four letters, the letter, ה, was taken. But no name was yet completed. He therefore looked once more upon the twelve stones, and found, that the letter, י, in the name, יוֹסֵף (*Joseph*), was taken. Now he had a complete name, זֶרַחִי (*Zarchi*); he therefore called aloud that "Zarchi" was taken. In the same manner, when the family of the Zarchites appeared man by man, and when the priest asked, "Which man has sinned?" he looked upon the stones, and saw letter after letter taken, of which, when he put them together, in the same order in which they were taken he made the name, זַבְדִּי (*Zabdi*). He then communicated this name unto the public, and when they brought the household of Zabdi man by man, Achan was taken. When he was examined by Joshua he confessed his crime, in consequence of which, he, and all those who were involved in his crime, were put to death, as the Lord had commanded.

Such wonderful services this holy breast-plate, and the Urim and Thummim, rendered unto Israel, all the time of Joshua. By it the land of Canaan was divided, (*Joshua xviii. 6-10*). By it Israel

was directed in battle. By it every difficulty was removed, and every great and hard matter of controversy in judgment was decided. After the death of Joshua, Israel asked the Lord which tribe should go first to fight against the Canaanites. The Lord's answer by this oracle was quite brief. יהודה יעלה, (*Jehudah yaleh*), "Judah shall go," (Judges i. 1-2.) When Israel asked again, who should go first to fight against Benjamin, the answer was, "Judah first," (Judges xx. 18). That this was done by the oracle is evident from the 9th verse of the same chapter, where Israel says, "We will go up, by lot, against it." Compare this with verse 18, "And the children of Israel arose, and went up to the house of God, (or to Bethel, where the tabernacle stood at that time, as verse 27th shews), and asked counsel of God." Compare this with Num. xxvii. 21, "Whoso shall ask counsel for him, after the judgment of the Urim, before the Lord." In every passage in the Old Testament scriptures, where it is said, that Israel or any person asked the Lord, and He answered, reference is made to the oracle Urim and Thummim, except in the lifetime of Moses, with whom the Lord spake face to face. King Saul, in his victorious war against the Philistines, asked the Lord, if he should pursue his enemies the second day, but received no answer, because Jonathan, his son, had ignorantly transgressed against his father's oath in eating of the honey. Then brought Saul the people before the oracle, and said unto them, "Be ye on one side, and I, and Jonathan, my son, on the other." He then said, "Lord God of Israel, give a perfect lot." So Jonathan and Saul were taken. Again, the priest asked between Saul and Jonathan; and Jonathan alone was taken. Jonathan then confessed his guilt, and his readiness to die for it; but Israel prevailed with his father to spare his life, (1 Sam.

xiv. 18–20; xxvi. 46.) In Saul's last and unfortunate battle, the Lord would not answer him by the Urim and Thummim, because of his manifold transgressions, (1 Sam. xxviii. 6.) He therefore betook himself, in his despair, to the witch of Endor, (xxviii. 7–25.) When he destroyed the priests of Noph, Abiathar, the son of the slain high priest, escaped and fled unto David, with the ephod and the oracle, Urim and Thummim. This rendered great and important services unto David; for he was instructed by it in all his afflictions and dangers. David was the first person who consulted it, without the tabernacle, and was answered by it; for all the former consultations took place in the tabernacle, or at least before the ark of the covenant. But the Lord was pleased to answer David by this oracle in any place.

According to the documents, whence we have drawn the above information, this oracle ceased to answer after the death of David. Afterwards there was no other means of receiving instructions than by the prophets. Ezra and Nehemiah indeed wished, that the Urim and Thummim would be restored unto Israel in the second temple, (Ezra ii. 62–64; Neh. vii. 64–66); but neither ark, nor cherubim, nor Urim and Thummim were ever restored unto Israel.*

Such was the ephod of the high priest, and such was his breast-plate, with the oracle, by which he was instructed of the will of God, and enabled to

* Josephus indeed speaks of the breast-plate occasionally shining, during the second temple, which shining, he says, ceased 200 years before he commenced his work. But Josephus might have saved himself the trouble of making such an assertion; for we affirm on undeniable authority, that neither were Urim and Thummim in the second temple at all; nor did they, in the first temple, return answers by shining, as that historian seems to imagine. Josephus would have acted much more *honestly*, if he had let this matter alone altogether.

judge his people according to the judgment of God. Our High Priest, Jesus Christ, stood in no need of such an oracle upon his breast; for heavenly wisdom, and a glorious light, dwelt within him. He knew the past, the present, and the future, without Urim and Thummim. The hidden mysteries of man's heart lay open before his eyes; "And he needed not that any should testify of man, for he knew what was in man," (John ii. 25.)

Moreover, there was also a golden crown, made for the head of the high priest. According to the description of Moses, this crown did not compass all the head, but covered only the front and the two temples. This crown was to be put upon the מִצְנֶפֶת (*Mitznepheth*), "the mitre," which was a simple cap or turban of linen, to cover the head. Though in Exod. xxviii. 36 this golden ornament for the head is designated only by the name טִיֵּץ (*Tsit*), "plate," it literally denotes "a flower." And we find, in Exod. xxxix. 30, that it was also called "a crown;" "And they made the flower of the holy crown of pure gold," &c. As we have said before, that this crown did not compass all the head, but only the forehead, for the crown was semicircular, so it had the golden flower exactly in the midst of it, and rising as if growing out of the crown.* This flower

* Josephus, the Jewish historian, in the 3d book of his antiquities, chap. viii. sect. 6, minutely describes this crown of the high priest, and gives an exact account of the golden flower, which rose out of the midst of it. He refers also to the plant *Saccharus*, which produces the Calyx or *Ephelis*, which the flower of the crown resembled. But we are sorry to say, that Josephus has wounded many a subject in his descriptions, and seems to have endeavoured more to please the Romans, and the Greeks, than to preserve the truth of God. Not only do we see this in his miserable explication of the mystical representations of the tabernacle, and its holy utensils, but also in his inexcusable violations of the scriptural accounts of many subjects. Though his account of the flower of the crown, and of its appearance, be admitted to be true, his description of the crown itself is invented, and does

symbolized the prosperity of the man who wore the crown. It implied, that the crown on his head would not decay but flourish. But as here both the high priest, and the crown on his head, were types of Christ, the heavenly High Priest, this flourishing crown must have represented the everlasting crown of glory, that was to be put upon the head of the triumphant Lamb of God. "I have ordained a lamp for mine anointed." And his crown shall flourish upon him, (Psa. cxxxii. 17, 18.)

In Leviticus xxi. 11, the Lord says, concerning the high priest, "For the crown of the anointing oil of his God is upon him." Here it is evident, that this crown prefigured the crown of the Holy Ghost, with which Jesus was anointed, as the oil very often appears as the emblem of the Holy Spirit of God.

not agree with Moses' description. To show unto the reader an example of what we said, we quote one passage in which he says, concerning the high priest's crown, "Of this was a crown made, as far as from the hinder part of the head to each of the temples; but this Ephielis for so this Calyx may be called, did not cover the forehead, but it was covered with a golden plate, which had inscribed on it the name of God in sacred characters." Now this might have been the case with Greek idol priests, and their crowns, which they might wear upon the hinder parts of their heads. But it was not so with the high priest's crown, which must have been worn on the front of the head, and must have had the name of God inscribed upon its golden flower. In the xxviii. of Exod. 38th verse, it is repeated twice, "And it shall be upon Aaron's forehead." It is more expressly said in Lev. viii. 9, "And he put the mitre upon his head, also upon the mitre, even upon his *forefront*, did he put the golden plate (or flower), the holy crown, as the Lord commanded Moses." In the same manner Josephus wounds many an important subject, and scruples not to contradict the word of God, yea, I am afraid, his own conviction, in order to please others. This he does with the stones of the ephod, and with those of the breast-plate, with Solomon's cherubim, and with numerous other subjects. In short, I have lost all confidence in him, even with regard to political history. Philo's miserable philosophy and the Roman and Greek policy have evidently actuated and influenced Josephus more than the solemn truth. Those everlasting enemies will never be reconciled, and whenever they meet, it is a lamentable meeting indeed.

On that crown, or rather on the flower, upon the crown, was engraven קֹדֶשׁ לַיהוָה (*Kodesh Lajehovah*), "Holy to Jehovah," which implied that the person who wore the crown was holy unto Jehovah. When the blessed Jesus was crowned, and anointed with the Holy Ghost that came down upon him like a dove, sent from the Father, a voice from heaven exclaimed "Holy to Jehovah." "This is my beloved son, in whom I am well pleased." (Luke iii. 22.) Of such a crown, and of such a testimony, says David, "Thou preventest him with good blessings, thou settest a crown of pure gold on his head." (Ps. xxi. 3.)

This holy crown of the high priest was fastened to the mitre by a blue lace. In the 38th verse of the 28th chapter of Exodus we read thus, "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall allow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord." O! what an exhaustless fountain of mercy and grace do we discover here! The Holy One of Israel knew, that sin and iniquity would mingle even with the holy things of his people. He saw the imperfection of man's heart, and he saw, that sin would creep even into his very sanctuary, and mingle with the oblations and offerings of Israel. Therefore the merciful God commanded the typical high priest to wear on his head the golden crown on which קֹדֶשׁ לַיהוָה (*Kodesh Lajehovah*) was inscribed. This showed that the typical mediator was holy unto Jehovah, and therefore could reconcile Israel to God, though even their holy things were mingled with sin and imperfection. All this, again showed, that Jesus, the blessed antitype, would be the perfect High Priest of his people. The holy Lamb of God was to be holy, and "holy

to Jehovah," not in wearing only a crown, that had such a name inscribed upon it, but in being God-man, and consequently "Holy to Jehovah." Such a Saviour we needed to bear the iniquities of the holy things, to atone for sin mingled with his people's hallowed gifts. Such a Saviour the Lord has given unto us in Jesus; "For he has made him to be sin for us, who knew no sin (who was holy to Jehovah), that we might be made the righteousness of God in him" (2 Cor. v. 21.)

Such is our glorious High Priest, Jesus Christ. He is the crowned prince of glory, for ever and ever. As the triumphant Lamb of God, he wears a glorious crown. (Rev. vi. 2.) As the Son of Man in the white cloud, he has a golden crown on his head. He will come in awful majesty and omnipotence, to judge his enemies and to reward his children. "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but himself. And he had on his vesture and on his thigh a name written, King of kings and Lord of lords." (Rev. xix. 11—13.)

CHAPTER XXVII.

THE HOLY PLACE AND ITS UTENSILS.

THE second apartment in the Tabernacle was called "The Holy Place." It was divided from the Most Holy, by a thick veil, and from the

third and outer apartment, or open court, where the altar stood, by a veil also; priests, in time of service, and Levites, at the removing of the tabernacle for journeying, were the only persons permitted to enter there. The Holy Place represented emblematically the invisible church, the chosen and elected ones, the place where the general assembly of the first-born children of Christ meet in heaven. The priests and Levites were types of the elected ones, as the Lord had chosen them to be his property, and his servants, in the typical sanctuary. The Holy Place was to remain separated from the Most Holy, until Jesus should come, and unite them into one, by rending the veil. In the visible sanctuary even the priests and Levites could not enter the Most Holy; and when the high priest had to enter it, on the day of atonement, he had first to fill the place with the smoke of incense, that he might not look upon the mercy-seat, and die. When the veil of the inner sanctuary was removed, none of the priests or Levites were to be found even in the Holy Place, for the same reason, Lev. xvi. 17. But it is not so with us in the spiritual sanctuary. Our glorious high priest did not enter the sanctuary with blood of bulls and goats. He had not first to fill the place with a cloud of smoke; neither had He first to atone for His own sin. Jesus entered for us the heavenly sanctuary, and made an atonement for our sins, with his own precious blood,—an atonement once, and for ever. His blood always speaketh better things for us, than that of Abel. Hence the veil of separation was rent, and the sanctuary left open for ever, that his redeemed may enter in. Jesus made us priests and Levites in the temple of God. Must we, then, fill the sanctuary with smoke of incense before we enter there? No: for we are made as lively stones, a part of that building. We are

one with our glorious head, Jesus Christ. There is nothing, therefore, within that heavenly sanctuary, which we may not behold, even with open faces, not through the smoke of the incense. "But we all," says Paul, "with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.) In this passage, Paul shews the difference between those, that have the veil of Moses upon their face, and those from whose face the veil was removed by the Spirit of the Lord. "But we all," namely, we, the regenerated of the Spirit, who have become one with Christ, "with open face," (or, "with an unveiled face,") "beholding, as in a glass," (or, "as in a mirror,") "the glory of the Lord." But how does it happen, that when we mortals look into that mirror, we see *His Glory*, and not our own miserable likeness? Here follows the answer: "because we are changed into the same image," (the image of God), "from glory to glory." And by what means? Even as by the Spirit of the Lord.

The same apostle speaks elsewhere about the glorious privileges we enjoy in Christ Jesus our Lord, in the following words:—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh," (Heb. x. 19-20.) The meaning of these cheering words will be quite obvious, when we consider, that the walls, and curtains, or veils of the tabernacle, prefigured Christ's body, while the sacred figures within the Most Holy, were emblems of his Godhead. The mercy-seat, and the Shechinah in the Most Holy, were hid from human sight, by the veil that hung before them. So the Divinity of Jesus, and the mercy-seat in him, viz., the precious atoning blood of Jehovah's holy Lamb, were hid

from human sight, and covered by his body—by the veil of his flesh. But when he finished his work, when his body was broken, and his veil pierced through, the mercy-seat, the atoning blood was shed and exposed. When the Prince of Peace gave up the ghost, the veil was rent, and every one was invited to come into the inner sanctuary, and behold the true mercy-seat, with the blood of sprinkling upon it. Oh glorious revelation! A sanctuary is laid open unto all. Every defiled sinner is invited to come—not to a mortal priest, but to the ever-living Jesus—not into the open court, but into the inner sanctuary—and not when that sanctuary is darkened by smoke of incense. By a new and living way he is led from apartment to apartment, into the holiest of all, where he sees the Saviour who consecrated that glorious way. He sees the mercy-seat, open and exposed unto every enlightened eye. He sees the blood of sprinkling, and Jehovah reconciled to his children.

The Holy Place and the Holy of Holies, as well in the tabernacle, as in Solomon's temple, were surrounded by one and the same wall, and had no partition wall between them. We may learn from this that, as the whole outward temple was the symbol of Christ's body, and must have been a united whole, so the inner space also must have represented a unity. It was only because those priests and Levites were not worthy to look upon the sacred symbols of the ark, and upon the Shechinah, that a veil was hung before them, until Christ came, who rent the veil, and performed openly the perfect atonement. We have reason thus to conclude, that even the sacred utensils of the Holy Place must have represented heavenly things. From the myriads of priests and Levites, who met there in the service of their holy God, we might consider the Holy Place to have been the type

of that glorious place, where the general assembly of the just meet in heaven.

In Exod. xxx. 30, we read, "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." In Numbers i. 48, we read, concerning the Levites, "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel;" and in chapter iii. 12 we read, "And I, behold, I have taken the Levites from among the children of Israel, therefore the Levites shall be mine." Such expressions we find, concerning the priests and Levites of old. They were separated, and consecrated unto Jehovah, and were not even numbered among the rest of the people. Surely these must have been types of the children of Jesus, and his chosen and elected followers. But how infinitely more blessed are the priests and Levites of Jesus Christ, whom He has separated from the world, and who are not numbered among *her* children, but who are the property of Jehovah, and whose names are written in the Book of Life! The Levites of old were taken, in the place of the first-born of Israel, who belonged unto the first-born Son of God. "I take the Levites for the first-born in Israel, because all the first-born are mine; for in the day that I smote all the first-born in Egypt, I hallowed unto me all the first-born in Israel," (Num. viii. 14-18.) Such was the claim of Jesus upon the first-born in Israel, who were preserved by the typical blood of the Paschal Lamb, on the night when the first-born in Egypt were destroyed. How different and infinitely greater is His claim upon these, who are redeemed by His blood, shed on the cross! They are not exchanged for Levites, but are made priests and Levites themselves, in the sanctuary of Jehovah, and the Lamb. Hence the apostle Paul calls the

children of Christ, "The church of the first-born." This blessed church of the first-born was prefigured by the priests and Levites, who ministered in the Holy Place.

We proceed now to consider, shortly, the sacred utensils of the Holy Place, and their emblematical representation. The Holy Place, like the Most Holy, had no windows. It was lighted by the seven lamps of the golden candlestick, which were kept burning continually with the holy oil of the sanctuary. This candlestick, with its seven lamps, was a type, first, of the seven spirits of God, and secondly, of the seven churches, as we may learn from several passages of the Revelation of John. As the number seven was always considered a holy number, and as it denotes perfection, so might the candlestick again have been a type of the spirits of the just men made perfect. (Rev. i. 12-13-20 ; ii 1.) "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever." (Dan. xii. 3.) In the temple of Solomon were ten candlesticks with seven lamps each—seventy lamps in all. (2 Chr. iv. 7.) This multiplication of lights was made by the special command of God ; (see 1 Chr. xxviii. 12-19.) It might have been intended to prefigure the progress of the church of Christ, and the multiplication of the number of the redeemed in him.

On the north-side of the veil stood the golden table of the shew-bread, which was continually supplied with twelve loaves, according to the number of Israel's tribes. The Lord said, "And thou shalt set upon the table shew-bread before me alway." (Ex. xxv, 30.) The old shew-bread was therefore never removed from the table, until the new was put upon it. The table had two rows of plates on it—six plates on each row. These plates had openings

below ; and when, on the Sabbath-day, the priest came to substitute new loaves for old ones, he did not remove the old until he put the new on the plates. He laid the new loaf upon the old, and held the new with his right hand, when with the left he opened the door below, and took out the old loaf. He then shut the opening below, and the new loaf remained. He did the same with all the twelve loaves, so that the table never remained without them. This was emblematical ; first, of Jehovah's providence in the temporal provision, which his people received in the wilderness, as was also the pot of manna within the veil ; and secondly, of the spiritual bread that comes down from heaven. "In my father's house there is bread enough, yea, and to spare." The old loaves, when they were removed on the Sabbath-day, supplied the priests, the servants of the sanctuary, with bread during the whole week. This bread they had to eat in the sacred place. (Lev. xxiv. 9.) So we hear John saying, regarding those that have come out of tribulation, and have had their robes washed in the blood of the Lamb, "They are before the throne of God, and serve him day and night in his temple, &c. They shall hunger no more, neither thirst any more. For the Lamb who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water," &c. (Rev. vii. 15-17.)

Near the veil, outside, and opposite to the mercy-seat and cherubim, stood the crowned and golden altar of incense. This altar was symbolical of the prayers of the saints. Every morning and every evening, when the sweet smelling savour of the burnt-offerings ascended on high from the altar, the priest took burning coals from off the altar of sacrifices, and put them upon the altar of incense. He then took fragrant and pure incense and put it upon

the coals, that its smoke might ascend along with that of the burnt-offering. O! what a glorious and expressive intimation was this that without the sacrifice of Jesus no prayer of fallen man could ever have been heard or answered! It is through Jesus, through his atoning blood, through his perfect sacrifice, that we are enabled to pray, to claim, and to plead for blessings. In him alone will the doors of prayer be opened. When the smoke of the atoning sacrifice ascendeth on high, after the blood thereof has been sprinkled, our prayers ascend likewise into the sanctuary of Jehovah. They are a sweet smelling savour to his nostrils, and all we ask in the name of Jesus, will surely be given unto us.

Such, my readers, was the sanctuary made with hands, and such were the sacred symbols of heavenly figures, and emblems of that glorious temple of which John speaks in Rev. xi. 19. In this sanctuary Jehovah promised to dwell, and reveal his glory unto his chosen people. But all its utensils had to be first dedicated and consecrated unto the Lord. Some had to be anointed with the holy oil, and others sprinkled with the blood of the first sacrifices, brought upon the altar of burnt-offerings, which stood in the open court, near the second veil. But of this altar, and of the sacrifices offered upon it on the day of consecration, and also of the brazen laver, we shall speak in the next chapter, where we shall treat of the consecration in general.

CHAPTER XXVIII.

EXPOSITION OF THE BOOK OF LEVITICUS.

AARON AND HIS SONS PURIFIED AND ANOINTED—THE TABERNACLE AND ITS UTENSILS ANOINTED.

WHEN the inspired artists of Israel had finished the work of the sanctuary, and brought the curtains, the boards, and the covering of the tabernacle, along with all its sacred utensils, unto Moses, the Lord commanded Moses to set up the tabernacle on the first day of the first month of the second year of Israel's journeying in the wilderness. This was done, as it is described in the last chapter of Exodus, from the 1st to the 34th verses. Then we read in verse 34th as follows. "Then *the* cloud (not *a* cloud, for it means the pillar of cloud that accompanied Israel) covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle."

Now, my readers, allow me to make two remarks, before we enter on our present investigations.

1. The Hebrew words אֹהֶל מוֹעֵד, (*Ohel Moed*), commonly rendered, "The tabernacle of the congregation," do not mean the outer and open court, where the altar and the brazen laver stood, and into which every Israelite was admitted, when he had to come near the altar with his offering, and where, also, the elders of Israel were permitted to come at sundry times. But אֹהֶל מוֹעֵד, (*Ohel Moed*), was the covered and closed tent, namely, the Holy Place,

whereinto none of the congregation, except the priests, were permitted to enter. These words, therefore, (*Ohel Moed*), must be rendered "*the tent of meeting*," namely, the tent where the Lord promised to meet Moses and speak with him. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the cherubim which are upon the ark of the testimony." (Exod. xxv. 22.) Moses was to stand in the Holy Place, and hear the Lord speaking unto him from the Most Holy, from between the cherubim; therefore the tent was called "*Ohel Moed*," *the meeting tent*, where the Lord met with Moses. So we read, in Numbers ix. 15, "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony." Here we see, that it does not mean the open court, but the tent of the testimony. It is, therefore, erroneous to translate *Ohel Moed* "*the tabernacle of the congregation*;" first, because one may be led to think, that, when it is said, "And the Lord spoke unto Moses from the tabernacle of the congregation," this means from the open court; secondly, because there is no word in the expression *Ohel Moed* to denote *congregation*. *Ohel* means "*tent*," and *Moed* means "*meeting*." So we shall translate it throughout "*tent of meeting*."

2. The word עָנָן, (*Heanan*), "*the cloud*," is always used with reference to the pillar of cloud, hitherto abiding at the tent of Moses. But now that cloud removed from the tent of Moses, and overshadowed the sanctuary. The sacred flame, that had hitherto dwelt in the cloud, took now its proper place upon the mercy-seat, between the cherubim. Thus, we are told that, when the tabernacle was reared up, the cloud covered the sanctuary from without, and the glory of the Lord filled it within.

Though the proper resting place of that mysterious and sacred flame was in the Holy of Holies, its brilliant, magnificent, and piercing rays filled also the Holy Place. Moses could not enter even there and expose his mortal frame to the glittering brightness of Jehovah's glory. So we are told, in the 8th chapter of 1st Kings, that, at the dedication of Solomon's temple, when the priests were ready with their services in the Holy Place, and went out of it, the cloud filled the house of God. "The priests could not stand there to minister, because of the cloud, for the glory of the Lord had filled the house of the Lord." This extraordinary appearance did not continue long. The outer sanctuary was shortly afterwards rendered fit to be entered, both by Moses and the priests of the tabernacle, and by Solomon and his priests of the temple. The book of Exodus closes with telling us that Moses could not come into the Holy Place, because of the glory of the Lord that filled it, and Leviticus begins with the words, "And the Lord called unto Moses, and spake unto him out of the tent of meeting." This must have taken place very shortly after the glory of the Lord had filled the tent, so that that extraordinary visitation was an expression of Jehovah's approbation, and of his determination to vouchsafe his glory, in this manner, in his newly-erected sanctuary.

As all this took place on the day of the dedication of the tabernacle and its utensils, and of the anointing and consecration of Aaron and his sons, we must, therefore, at present consider the solemn services of that day. A description of that day's proceedings is given in Leviticus viii., ix., and x. In the course of our investigations, we shall see why the first seven chapters of Leviticus, which treat of the different sacrifices under the law, are placed before the eighth chapter, which treats of the consecra-

tion of the tabernacle. In the meantime, we would only remark, that Moses arranged these seven chapters as he received them. He received instructions regarding the sacrifices recorded in these chapters, before the consecration of the tabernacle took place. But we, in our typical investigations, have only of course to consider, how the priests were dedicated, how the altar of burnt-offerings was consecrated, and in what manner the sacrifices were brought, by the priests, upon that altar. As we have already treated of the typical signification of the tabernacle and its sacred utensils, we must now treat of their consecration by the different offerings which were presented on that solemn occasion. When we have once unfolded the manner in which these sacrifices were presented, and explained their typical signification, such light will be thrown upon the laws of sacrifices in general, that we shall be enabled to pass over the first seven chapters of Leviticus with a few explanatory remarks.

In the 8th chapter of Leviticus, the Lord says unto Moses, "Take Aaron, and his sons with him, and the garments, and the anointing oil, and a bullock for a sin-offering, and two rams, and a basket of unleavened bread. And gather all the congregation together, unto the door of the tabernacle." Now, my readers, let us draw near the tabernacle, along with the congregation of Israel, and see, how the tabernacle and its sacred utensils were consecrated, and how Aaron was anointed, and set apart for his holy office.

When all the congregation of Israel were gathered before the door of the tabernacle, Moses said unto them, "This is the thing, which the Lord commanded to be done." He then took his brother Aaron, and his four sons, and washed them with water, in the brazen laver, that stood between the

Holy Place, and the altar. This washing was emblematical of the baptism of the Holy Ghost, of whom the brazen laver, with its clean and purifying waters, was a most expressive type. It is astonishing to observe, that in the tabernacle there were three things, each of which was called "*Most Holy*," or, more literally, "*the Holiness of Holinesses*." These three things served one and the same purpose. In the first place, the place where the ark stood, under the veil, was called "*the Most Holy*," being the residence of Jehovah the Father, or his Shechinah. The altar of burnt-offerings, and the brazen laver, though standing without the second veil, and under the open sky, were also called "*Most Holy*" or "*the Holiness of Holinesses*." This is evident from what we read in Exod. xxx. 28, where Moses is commanded to anoint the altar of burnt-offerings, and all its vessels, and the laver and his feet. And in verse 29 we read, "Thou shalt sanctify them, that they may be "*Most Holy*" or "*Holiness of Holinesses*." Now, the altar was a type of Christ, and the laver was, of course, a type of the Holy Ghost. As no one could approach the altar, before being washed in the pure waters of the laver; so can none come to Christ, without being first baptized by the Holy Ghost. When a man is thus brought, by the influence of the Spirit, unto Christ and His atoning blood, he has access to the Father, and enters, by the consecrated way, into the holiest of all, into Jehovah's sanctuary. The altar and the laver, standing without the veil, and under the open sky, represented, emblematically, the two persons of the blessed Trinity, who stand between God and man, and who bring and plant salvation in the world.

Once were Aaron and his sons washed in the brazen laver and purified; this washing was emble-

matical of the sanctification of their souls by the Spirit. After that they required to wash only their hands and feet, when they had to go into the Holy Place; for in Exod. xxx. and 19 we read, "Aaron and his sons shall wash their hands and their feet thereat. When they go into the Holy Place, they shall wash with water, that they die not; or when they come to the altar, to minister, to burn offerings, made by fire unto the Lord. So they shall wash their hands, and their feet, that they die not." So we see, that, after their consecration, they had only to wash their hands and feet; and to this our Saviour refers, when He says, "He that is washed needeth not, save to wash his feet, but is clean every whit," (John xiii. 10.) The high priest alone, on the day of atonement, had to wash his whole body twice, because the proceedings, on the day of consecration, were repeated on the day of atonement.

The washing of the hands and feet had a spiritual signification, as well as the first washing on the day of consecration. As the first washing of the whole body, in the laver, was emblematical of the baptism of the Holy Ghost; so the washing of the hands and feet taught the priests, that, after they were renewed by the Holy Spirit, their walk and actions behoved to be upright and holy. When they had again to approach the altar, the washing of their hands and feet reminded them of their duty, to examine their walks and deeds. If they found a spot in their acts, or a crooked way in their walk, they were not to approach the altar to atone for others, before first bringing a sin-offering, to cover their own transgressions. The psalmist refers very often to the spiritual meaning of this washing of the hands and feet, before entering the Holy Place, or approaching the altar. He says, "I thought on my ways, and turned my feet unto thy testimonies." (Ps. cxix. 59.) I will

wash mine hands in innocency, so will I compass thine altar, O Lord!"

Now, my readers, though we no longer live under types and shadows, but enjoy the cheering beams of the great antitype's shining light, we are still spiritually under the same obligation as these priests of old. We are made unto priests and Levites, in the spiritual sanctuary of Jehovah. It is therefore not enough, that we are once baptized in the name of Christ, to be his priests. As often as we approach his holy altar, which is the table of the Lord, we must again wash our hands and feet in the brazen laver; we must wash them in purity and innocency. We must examine ourselves, and see, if our conversation and walk, since we last retired from the holy place, be consistent with those of servants and priests to the Most High. Oh! my readers, we live, and act, and walk in a dark, filthy, and dangerous world—in a world lying in wickedness. Therefore it becomes us, to repair often to the laver, to the fountain opened in the house of David, to wash away our sin and uncleanness. There it becomes us, to examine our hands and feet, and see if any defiled or accursed thing cleaveth unto them. If so, then we must wash it away, before we enter the sanctuary, and approach the altar. "Lord," says David, "who shall abide in thy tabernacle? and who shall dwell in thy holy hill?" The first answer is, "He that walketh uprightly, and worketh righteousness." Here reference is made to a man, whose hands and feet are washed and clean, and who, on that account, is permitted to enter Jehovah's tabernacle, and dwell in His sanctuary for ever.

The next thing Moses did, was to array Aaron in his pontifical robes. He put on him the coat, the girdle, the ephod, and the breast-plate, in the last of which he placed the Urim and Thummim. Moses

then put the mitre and the holy crown upon his brother's head, and "took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, and the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." (Lev. viii. 10-13.)

Here we see the tabernacle built with hands, and all its sacred and symbolical instruments and figures, arranged and put in their proper places. Even the high priest, in all his glory, is in the midst. But what is all this but dust and ashes? Gold and silver must decay; the best wood and the finest linen must decay too. The high priest in all his glory is but a mortal, yes, a sinful man. He too must return to the dust, whence he was taken. What therefore were all these, if not sanctified, and glorified by the everlasting spirit of Jehovah, who had promised to dwell in that sanctuary? This was shown by the anointing oil, the emblem of the Spirit, with which all these vessels and instruments were anointed. They were anointed to show, that it was not the outward figures alone, which constituted the sanctuary, but the Spirit of God, by whom these figures were sanctified, and fitted to represent figures of the heavenly sanctuary. It was not because the tabernacle was holy, that the Lord was pleased to dwell in it, but because, in his condescending love, he was pleased to place his glory there, and sanctify the place by his Spirit. Therefore the tabernacle became holy. In like manner, Aaron was chosen to be Jehovah's high priest, not because he was a holy man, but because the Lord chose him, and honoured him to be a type of the Great High Priest, in the heavenly sanctuary. God sanctified Aaron by his

Spirit, and therefore he was what he was. In Exod. xxix. 43, the Lord says, concerning the tabernacle, "And there will I meet with the children of Israel, and they shall be sanctified by my glory. And I will sanctify the *tent of meeting*, and the altar. I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and be their God."

Now, our readers will observe, that Aaron alone was anointed with that holy oil; his four sons were only sprinkled with it, as we shall afterwards see. The high priest alone was anointed with that oil, but not the priests. This was to show the superiority of the high priest's antitype. The priests were types of Christ's body, the church; the high priest was the type of Christ himself, the head of the church. The anointing showed, that the Holy Ghost was to rest upon Christ, in a peculiar manner, and that Christ was to be Most Holy.

CHAPTER XXIX.

EXPOSITION OF THE BOOK OF LEVITICUS.

CONSECRATION OF THE ALTAR—SIN AND BURNT-OFFERINGS.

WE now proceed to consider the solemnities of the great day of consecration. Moses, who acted on that day in the place of God, anointed and sanctified the tabernacle and its vessels, and Aaron his brother, as high priest, to stand between Jehovah and Israel. He then brought forward the bullock, for a sin-offering for Aaron and his sons. To these and to the whole congregation of Israel, this must have been a solemn and humiliating spectacle. In

the midst of inexpressible joy and gladness were to be seen the most expressive emblems of imperfection and misery—of sin and mortality. Here Israel beheld the power of sin, and the hatred with which it was regarded by that God, with whom they had to do. They saw that even Aaron and his sons, who had been chosen by the Most High to stand between Him and them, were sinners themselves, and could not approach their God without blood. They saw that even Aaron, the anointed high priest, arrayed in his pontifical robes and jewelled breast-plate, and wearing on his head the sacred crown, on which was written, “Holiness unto Jehovah,”—that even *he* and his *four sons* had to lay their hands on the head of the bullock, and confess their sins, before the whole congregation.

Before we proceed farther, we deem it proper to consider the nature of sin and burnt-offerings, which were the principal sacrifices presented on the day of consecration. These, as we shall afterwards see, comprehended all other sacrifices. Though called by different names, the sin-offering and burnt-offering were identical; both prefigured the great sacrifice on Calvary. With respect to their antitype, they were emblematical of two different things—they were emblematical of the suffering and resurrection of Christ. It was therefore necessary that two offerings should be presented, as the antitype in his sufferings and resurrection could not be prefigured by one.

We shall first treat of the sin-offering, which was presented for sins in general, and also for particular sins. This offering represented the suffering Saviour in his agonies. It was therefore killed in the tabernacle, and its blood was sprinkled upon the mercy-seat, *on the day of atonement*, before the veil, *when offered for the high priest, or a ruler*, and only upon

the altar, *when offered for a private individual*. If offered to atone for the sins of a priest, or if its blood was brought within the veil, the whole body, except the blood and fat, was taken without the camp, and there burned with the skin, and consumed to ashes. This was emblematical of the sufferings of Christ, without the gate; and, if our readers will carefully examine the book of Leviticus, they will see, that no other blood was brought within the veil, but that of the sin-offering, because that offering alone was intended to represent the blood of atonement, and the sufferings of Christ. When the blood was brought within the veil, and sprinkled upon the mercy-seat, or before the veil, the body was burnt without the camp, as this was the only way in which the sufferings of the Messiah could be shewn forth; it could not be buried, because Christ's body was not to see corruption. Speaking of *sin-offerings*, Paul says, in Heb. xiii. 11, "For the bodies of these beasts, whose blood was brought into the sanctuary, by the high priest, for sin, are burnt without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto Him, without the camp, bearing his reproach."

The burnt-offerings, on the other hand, were not originally instituted to expiate sin, or to prefigure the sufferings of Christ. They were intended to shew forth the triumphant resurrection of the Saviour, who was made perfect by sufferings, and ascended in glory to heaven. The burnt-offering was killed at the door of the Holy Place. As it was not intended to atone for sin, its blood was never sprinkled, either in the Most Holy or Holy Place. Its blood and fat were put upon the altar; its body, after being washed, as the body of Jesus was washed, before it was interred, was put on the altar too. It

was then refined by fire, and sent forth a sweet smelling savour.

Now, my readers, you may go through all the books of Moses, and mark the different solemn occasions, on which these two sacrifices, the sin-offering and burnt-offering were presented, but you will never find the burnt-offering presented before the sin-offering. The sin-offering, being the atoning sacrifice, was always presented first. If its blood was brought within the veil, or if it belonged to a priest, its body was burnt without the camp. "And no sin-offering, whose blood was brought into the tent of meeting, to make an atonement with it in the Holy Place, shall be eaten; but it shall be burned with fire," (Lev. vi. 30.) When the sin-offering was brought for the sins of a priest, its body was likewise to be burnt. This we learn from the laws of the day of consecration, on which Aaron's sin-offering was to be burnt, though its blood was not to be sprinkled in the sanctuary, (Lev. viii. 17.) We may also learn this from the law of meat-offerings, of which, if they belonged to a private individual, an handful only was put upon the altar, and the rest was eaten by the priests, (Lev. ii. 9-10.) This was not the case with a priest's meat-offering, for we read, "Every meat-offering for the priest shall be wholly burned: it shall not be eaten," (Lev. vi. 23.) If the sin-offering belonged to a private individual, its blood was not brought into the Holy Place. Concerning its body, we read, "This is the law of the sin-offering. In the place where the burnt-offering is killed, shall the sin-offering be killed before the Lord: it is Most Holy. The priest that offereth it for sin shall eat it: in the Holy Place shall it be eaten, in the court of the tent of meeting," (Lev. vi. 25-26.) No part of the sin-offering was to be kept until the next day; all that remained was to be

burned with fire. Concerning its flesh and blood we read, "Whatsoever shall touch the flesh thereof shall be holy ; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it is sprinkled in the Holy Place," (Lev. vi. 27.)

Such was the sin-offering. After it was presented, and when the sins of the offerers were forgiven, by the sprinkling of its blood, the priest could not bring forward the burnt-offering, without first putting off the garments in which he was dressed, when he sprinkled the blood of the sin-offering, and washing himself with water. He then arrayed himself in clean and white linen, and brought forward the burnt-offering. When it was killed, its blood, along with the fat of the entrails, was put upon the altar. The body was then washed, and put upon the altar also ; and the skin was taken down ; as Jesus, on his resurrection, left his linen cloth lying in the grave. Then came down from heaven the miraculous fire ; as the fiery horses and chariots came down to translate Elijah to the skies. The fire compassed the altar, and glorified the sacrifice, which ascended to heaven as a sweet smelling savour, in the midst of flames and smoke. It was thus emblematical of a glorified Redeemer, who was made perfect by his sufferings. Death was swallowed up in victory ; weeping was turned into joy, and mourning into happiness. Now is the slain Lamb risen from the dead. The victorious and triumphant Son of Man has ascended, in flames and clouds, to heaven. He has led captivity captive. Those souls, who were bound slaves, and lawful captives of Satan, are now reconciled to God by the blood of the Great Sin-Offering. They have been redeemed by the ransom paid for them. They have been washed in the blood of Christ, and sanctified by his Spirit. They shall

ascend to heaven, with their triumphant Saviour, who will present them unto His Father, in whose reconciled presence they shall remain for ever.

The Hebrew name of the burnt-offering gives evidence of its glorious representation. It is called *עֹלָה*, (*Olah*), "the ascending sacrifice." This word translators have rendered by "burnt-offering," because the sacrifice was to be wholly burnt. But we shall afterwards see, that this sacrifice was called *עֹלָה*, (*Olah*), only because it was to represent the resurrection and ascension of a Saviour. We shall also see, that all other sacrifices under the law, were embodied in the sin and burnt-offerings, and that these two sacrifices, when combined, represented one and the same antitype, viz., a suffering and risen Saviour. The sin-offering was always presented before the burnt-offering; as the sufferings of Christ preceded his resurrection. If it had been possible to represent the Redeemer's sufferings and resurrection, in one sacrifice, it would have been done.

Let us return to our subject, and let us see, how those sacrifices were offered on the day of consecration. After Aaron and his sons laid their hands on the head of the sin-offering, we read, "And Aaron slew it, and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, to make reconciliation upon it." Now, my readers, here a most important question arises. The altar was a type of Christ. How was it, then, that Moses took the blood of the sin-offering and put it upon the horns of the altar with his finger, *to purify the altar*? This question will appear very important, when we translate a single Hebrew passage more literally, than it is translated in the ordinary additions of the Bible. The passage to which we refer is commonly translated, "and

he purified the altar;" but the Hebrew words *וַיִּחַטֵּא אֶת־הַמִּזְבֵּחַ*, which are thus improperly rendered, mean, "*and he sinned the altar,*" or, "*and he made the altar sin,* (by the blood of the sin-offering which he put upon its horns.) A similar expression is used in Lev. ix. 15, "And he brought the people's offering, and took the goat which was for the sin-offering for the people, and slew it, *וַיִּחַטֵּאֵהוּ כְּרִישֹׁן*, *and he sinned it as the first,*" not as it is generally translated, "and he offered it for sin as the first."

But, in order to understand the meaning of these mysterious expressions, we must, in the first place, consider the words of St Paul, in 2 Cor. v. 21. There he says, "For he has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." How was it that the innocent and holy Jesus was made to be sin? How was it that the Holy One of Israel, the glorious Child of the Father, *He* who knew not sin, could become, not only a sin-offering, but also sin—could become unclean and polluted, by that abominable thing? Mysterious as this appears to be, it is nevertheless a glorious truth. Unless the merciful Jesus, in his divine compassion and inexpressible love, became sin for us, who were born in sin and iniquity, what could we have done in time? What a fearful lot would ours have been in eternity? Thanks be unto Jesus, who has redeemed us from inevitable destruction, and removed from us the curse of the law! He was made flesh, and put under the law. Though he fulfilled the law faithfully, and bore all its burdens, still he became sin for us—he has borne our griefs—he has carried our sorrows—he was wounded for our transgressions, and bruised for our iniquities. He was therefore constrained to exclaim, "*Mine iniquities have taken hold upon me,*" (Ps. xxxviii. 4.)

"*Mine iniquities* are gone over my head, my wounds stink, and are corrupt, because of *my foolishness*." (Ps. lix. 5.)

Thus, Jesus became sin for us, not in his glorious person or heavenly character, but in his office as the suffering Lamb of God, as the ransom for sin, and as the sin-offering for his people. His people, placing faith in his blood, lay their hands on the head of that great Sin-offering. Thus were our sins laid upon him. Thus he became sin for us, until he expiated our iniquities on the cross. Thus he was made perfect by his sufferings, and sprinkled his blood in the heavenly sanctuary upon the mercy-seat. Then the sin-offering became a burnt-offering, an ascending sacrifice for a sweet smelling savour unto Jehovah. The Redeemer triumphed over sin and hell. He abandoned the mansions of the dead. Then, rising above the confines of this sublunary scene, He ascended in glory to the realms of light. The anguish of soul, which he bore, during his sojourn in this vale of tears, was repaid with an everlasting crown.

We now return to the consecration of the altar, which was hereafter to be the altar of burnt-offerings. That altar could not become the altar of burnt-offerings, or typify the glorified and ascending Saviour, without first representing a sin-bearing and suffering Saviour. Moses, therefore, took first the blood of the sin-offering, which was made sin, when Aaron and his sons laid their hands on its head. He then put this blood upon the altar, and made the altar sin; he thus made it a type of Christ, who became sin for us. The altar underwent the same process as its antitype. It was put under the law, and made sin, being covered with the blood of the sin-offering. But this was done only once, viz. at its dedication. So Christ, its antitype, was made sin

only once, and had to suffer only once. Though He suffers no more, our sin-offering consists in calling to mind his sufferings and death. This sin-offering we will continue to present, until he comes, because of our weakness and sinfulness. As long as we live in a world of sin, we must always look to Golgotha, and render unto God the sin-offerings of our lips, by calling to mind and recounting the sufferings of Jesus. At the same time, the rock of our hope is the glorified burnt-offering, *the ascended sweet-smelling savour*, the triumphant Messiah, the victorious Prince of Glory. In like manner, the altar, having once been made sin, was immediately sanctified for the purpose of being used for making reconciliation. The whole burnt-offering was immediately put upon it; and from that time until the destruction of the second temple, the altar continued to be a burnt-offering altar, and the burnt-offering, or *the ascending sacrifice*, was made the basis of all other sacrifices; it never henceforward ceased from the altar.

As we have a High Priest for ever in the heavenly sanctuary, viz., the slain Lamb with his pierced side and blood-sprinkled vesture; so, during the whole period that elapsed between the time of the altar's dedication and the time when sacrifices ceased, by the appearance of the antitype, the sweet smelling savour of the burnt-offering continued to ascend from the altar.* In Numbers xxviii. 1, we read, "And the Lord spake unto Moses saying, Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them,

* Except during Israel's captivity in Babylon, their persecution by the wicked Antiochus, &c., when they had neither altar nor sacrifices.

This is the offering made by fire which ye shall offer unto the Lord, two lambs of the first year without spot, day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even ; and a tenth part of an ephah of flour, mingled with a fourth part of an hin of beaten oil. It is a continual burnt offering which was ordained in Mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. And the drink-offering thereof shall be the fourth part of an hin for the one lamb ; in the Holy Place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering. And the other lamb shalt thou offer at even ; as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire of a sweet savour unto the Lord."

From all this we see that the burnt-offering never ceased from the altar. The morning sacrifice burned the whole day ; the evening sacrifice burned the whole night. Thus was the burnt-offering made the basis of all other sacrifices ; for whatever sacrifices were presented on different occasions, they were always to be put *upon* the continual burnt-offering. When additional sacrifices were ordered for the new moon days, among which a sin-offering was ordered, it is expressly said, " And one kid of the goats for a sin-offering unto the Lord shall be offered *upon* (not, as it is erroneously rendered, *besides*), the continual burnt-offering," &c., (Num. xxviii. 15.) In the same chapter, and also in the succeeding chapter, we have a description of all the additional sacrifices, ordered for the different feast days. The order of the additional sacrifices of each feast day is followed by these words, " And one goat for a sin-offering, to make an atonement for you. Ye shall offer these besides the burnt-offering in the morning, which is

for a continual burnt-offering," (Num. xxviii. 22-23, 30-31; xxix. 5-6, 11, 16, 19, 22, 25, &c., &c.)

If a man sinned and brought a sin-offering, or a trespass-offering, the altar was no more to be made sin by its blood. It became an atoning altar. It was sanctified for reconciliation. It was called the altar of burnt-offerings, or of *ascending sacrifices*, and not the altar of sin or trespass-offerings. All was now to represent a sweet smelling savour. And I have no doubt, that the meat and drink-offerings which accompanied the burnt-offerings were emblems of the flesh and blood of the son of man. They were evidently intended to prefigure that broken body, and that shed blood, in remembrance of which, after sacrifices had ceased, the elements of bread and wine were instituted by a dying Saviour.

CHAPTER XXX.

EXPOSITION OF THE BOOK OF LEVITICUS..

THE RAM OF CONSECRATION — THE SACRIFICES OF THE PEOPLE.

IN Lev. viii. 22 we read, "And he brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram, and he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." The same Moses did unto Aaron's sons, as described in verse 24. Now, the Hebrew words *אֵילֵּי הַמִּזְבֵּחַ*, (*El Hamiluim*), when literally translated, do not mean "the ram of consecration," they mean "the ram of the filling of hands." Such an offering every one of the priests

had afterwards to present on the day of his consecration, when he entered on the sacred duties of his holy office. By the blood of this offering, he was consecrated wholly unto God. He was set apart, and his hands were filled; he was ordained and authorised to discharge the duties of the priesthood. He was introduced unto God, like a servant to his master, and the services which he had to perform in the sanctuary were carefully pointed out to him. This offering had to be the property of the priest himself. It showed that he spontaneously offered himself unto the Lord, with all his substance and possessions. After he had presented it, he was authorised to "partake with the altar." The blood of this offering was put upon the tip of the priest's right ear, upon the thumb of his right hand, and upon the great toe of his right foot. This shewed his promise to hear the Lord, to serve the Lord, and to walk in his ways.

The ram of consecration, or *the ram of filling of hands*, was presented after the manner of peace-offerings, as we shall see hereafter.* Unleavened cakes were therefore presented with it, according to the law of peace-offerings, as we read in Leviticus vii. 11 12. Moses laid all the fat of the ram of the consecration, and some of the cakes, upon the hands of Aaron and his sons, and waved them for a wave-offering before the Lord, (Lev. viii. 27.) Now, the literal meaning of the words וַיַּגִּיד אֶת־הַמִּנְחָה is not, "and waved them for a wave-offering." They mean, "and lifted them (or stretched them

* That the ram of consecration was nothing else but a peace-offering is evident from Ex. xxix. 26-28. The reader is requested to compare this passage with Lev. vii. 28-36. The ram was called "the ram of consecration," or "the ram of the filling of hands," only because Aaron and his sons were consecrated and set apart by the sprinkling of his blood upon them. In all other respects it was treated as a peace-offering.

forth) as a present lifted up unto the Lord." The consecration ram, like all other peace-offerings, was not wholly consumed ; the individual who brought it feasted upon its flesh. The fat and some of the cakes, which belonged unto the Lord for the altar, were therefore lifted up (or "stretched forth") by the priests, as a present lifted up to Jehovah. These Moses placed in the hands of Aaron and his sons, who, by lifting them up before the Lord, acknowledged that they belonged exclusively unto him, for His altar. Moses then took the fat and the cakes from off the hands of the priests, and burnt them upon the altar of burnt-offerings, (Lev. viii. 28.) Amongst these waved, or lifted-up parts, which belonged to the Lord, was also the right shoulder, as we learn from verse 25. But this right shoulder was only on this occasion lifted up to the Lord, and also burned upon the altar, because it was the priests' offering. Such, however, was not the case, when the peace-offering was presented by a private individual ; for then the right shoulder and the breast belonged unto the priests. "For the wave (or lifted up) breast, and the heave (or lifted-up) shoulder, have I taken of the children of Israel from off their peace-sacrifices, and have given them unto Aaron the priest and unto his sons, by a statute for ever, from among the children of Israel." (Lev. vii. 34.) On the day of consecration, when the priests presented this peace-offering themselves, they were looked upon as private individuals, and feasted upon the body thereof. The shoulder and breast belonged unto the Lord ; and, as there were no other priests at that time to eat them, they ought to have been burned upon the altar. Therefore the shoulder was put upon the altar, while the breast was given by the Lord unto Moses as a gift. "And Moses took the breast, and lifted it up a lifting before the Lord ;

for this was Moses' gift from the ram of consecration, as the Lord commanded Moses," (Lev. viii. 29.) Moses took the breast, and lifted it up before the Lord in thankfulness, acknowledging the goodness of God, in honouring him with a portion from his altar.

In the 30th verse of the last-mentioned chapter, we are told, that "Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon their garments with him; and sanctified Aaron and his garments, and his sons and their garments with him." Aaron had already been anointed with the holy oil, and, along with his sons, had been sprinkled with the blood of the sacrifice. The holy oil was emblematical of the Holy Spirit, and the blood of the sacrifice was emblematical of the blood of sprinkling. But now it pleased God to show them the necessity of these two working together. Moses therefore took both blood and oil, and, after mixing them together, sprinkled Aaron and his garments, and his sons and their garments with him. They were thus perfectly consecrated unto Jehovah, and set apart for the services of his sanctuary.

Aaron and his sons were commanded to boil the flesh of the consecration ram at the door of the tabernacle, and there eat it with the bread that remained in the basket whence the cakes were taken that were presented with the sacrifice. All this was to be done in one day; anything that remained was to be burned with fire.

Such were the exercises of the first day of consecration. During the six following days all the exercises of the first day were repeated. The repeated exercises of the seven consecration days denoted perfection. During all that time Aaron and

his sons were not permitted to leave the tabernacle ; they had to remain in the Lord's sanctuary, by day and by night, under pain of death.

Thus the merciful Jehovah prepared for his people a sanctuary, an altar with burnt-offerings for a sweet-smelling savour, and blood of sprinkling to atone for their sins. Aaron was now made the typical Mediator to stand between the Lord and His people ; he and his sons were set apart to present the sacrifices of Israel unto God.

When the seven days of the consecration of the priests were over, Moses called together Aaron and his sons, and the elders of Israel, "And he said unto Aaron, take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, take ye a kid of the goats for a sin-offering, and a calf and a lamb, both of the first year, without blemish, for a burnt-offering ; also a bullock and a ram for peace-offerings, to sacrifice before the Lord ; and a meat-offering mingled with oil : for to-day the Lord will appear unto you," (Lev. ix. 1-4.) Israel was again taught that the seven days' preparation of the priests was not sufficient to make them perfect in the eyes of God. Aaron was anointed and consecrated ; and, during seven days, he brought every day a sin and a burnt-offering for himself. Still when he was called upon on the eighth day, to atone for Israel, he had again to bring a sin and burnt-offering for himself, before he could stand between the people and their holy God.

Israel's sacrifices were the same as those of the priests on the consecration days, namely, a sin-offering, a burnt-offering, and a peace-offering. The last could not be called an offering "of consecration," as the peace-offering of the priests was called "the ram

of consecration," because Israel were not to be sprinkled with the blood, nor to be consecrated as priests. The priests, however, brought only one burnt-offering each day, but Israel had to bring two burnt-offerings. We thus very often find burnt-offerings presented in great numbers. At one time Solomon presented a thousand burnt-offerings on the altar at Gibeon, (1 Kings iii. 4.) Such was the case with burnt-offerings. But it was not so with sin-offerings. Only one sin-offering was presented by one or many individuals at one time. The reason of this was, that the sin-offering was intended to represent the sufferings of the Saviour, which occurred only once. One victim, therefore, sufficed to prefigure them. But the burnt-offering was intended (as we have already seen) to prefigure the triumph of a risen Messiah, who, when made perfect by sufferings, was glorified, and ascended victorious to heaven. This was prefigured by the *ascending sacrifice*, which ascended amidst the sacred flame from the altar, as a sweet smelling savour unto Jehovah. So also is his body, the Church, glorified with him, and all those who come out of great tribulation, ascend to the regions of bliss, along with their head Jesus Christ, the holy Lamb of God. "Behold I shew you a mystery," says Paul, "We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, when the last trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy

sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 51-57.) Here, my readers, we see that one was to suffer the sting of death for many; by his sufferings many gain the victory. There was therefore never more than one sin-offering presented at one time for one individual. But many burnt-offerings, or *ascending sacrifices*, might be presented at one and the same time by one and the same individual.

We must now sum up, as shortly as possible, all we have to say concerning the services recorded in Lev. ix. Aaron presented his sin and burnt-offerings in the same manner, in which he presented the sin and burnt-offerings, mentioned in chap. viii., but the blood of the sin-offering, mentioned in chap. ix., was not used to consecrate the altar, as the altar had been consecrated already, and did not require to be consecrated again. The sin-offering of the people was presented in the same manner. Its blood and fat alone came upon the altar—the blood for atonement, and the fat to represent the strength of Jesus expended in the service of his Father. "I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaves to my jaws." (Ps. xxii. 14, 15.) The body of the *priest's* sin-offering only was to be burnt without the camp. But such was not to be done with the sin-offering of the people, as we shall afterwards see. The peace-offerings of the people were presented in the same manner as the ram of consecration. The blood and fat were put upon the altar. The breasts and right shoulders were lifted up by Aaron before the Lord,

and belonged unto Aaron. But the bodies of the peace-offerings were given unto the people, viz., the elders of Israel, to feast upon.

In Lev. ix. 22, we are told that Aaron blessed the people, before he went down from offering the sacrifices. In verse 23d, we are told that Moses and Aaron went into the Holy Place, and came out again, and blessed the people. If our readers are anxious to know what they did in the Holy Place at that time, we refer them to Numbers vi. 22. There they will find recorded the mode of blessing the people, which the Lord taught Moses and Aaron. It was in order to learn this mode of blessing the people, that God summoned Moses and Aaron into the Holy Place. Now, from the contents of the 7th chapter of Numbers, we learn that the sacrifices of the princes there recorded, began to be offered on the same day as those recorded in Lev. ix. The few verses which contain the blessing, and which are made to close the 6th chapter of Numbers, properly belong to the 7th chapter of that book, which records the consecration rites. These rites began on the eighth day of consecration, on which day the first blessing of the people took place. Accordingly we read in Lev. ix. 28, that Moses and Aaron blessed the people, after coming out of the Holy Place. Part of the blessing was, "The Lord make his face shine upon thee, and be gracious unto thee." God was therefore pleased to make his glory appear unto Israel. The sacred fire came down from before the Lord, and fell upon the altar, and consumed the burnt-offerings with the fat. This was a glorious token of a reconciled Jehovah's mercy and love. When Israel saw it they shouted for joy, and "fell on their faces." (Lev. ix 24.)

CHAPTER XXXI.

EXPOSITION OF THE BOOK OF LEVITICUS.

THE DEATH OF AARON'S TWO SONS—DIFFERENCE BETWEEN
MOSES AND THE PRIESTS, REGARDING THE SIN-OFFER-
ING OF THE PEOPLE.

“Prepare to meet thy God, O Israel !”

JEHOVAH is a devouring fire. He is a merciful, but, at the same time, a jealous God. He is sanctified in all that approach near unto him. If they approach his sanctuary in spirit and in truth, he is glorified and sanctified in their obedience; but if they come before him in boldness, and without veneration, the wrath of his holy severity devoureth them, and He is sanctified in their punishment and death.

Aaron and his four sons were chosen to be priests unto the Most High God, to serve him in his sanctuary, and to stand between Him and his chosen people Israel. They were sanctified and clothed in their holy garments. Aaron was anointed, and his sons were sprinkled with the holy oil, and the blood of the consecration ram. Seven days were spent in the consecration of these priests, and in qualifying them for discharging the duties of their sacred office. During the seven days of consecration, they had to use common fire upon the altar of burnt-offerings, and even upon the golden altar of incense. On the eighth day the Lord was graciously pleased to show Israel His glory. In special token of His favour God sent sacred fire from before him, and consumed the burnt-offerings upon the altar, and the fat and blood of all the sacri-

fices. When Israel saw this, they shouted for joy, and prostrated themselves on the ground. Oh! what a solemn and joyful day! Jehovah, the Holy One of Israel, is reconciled to the children of his servant Abraham. His justice is satisfied with the typical blood of the holy Lamb. The sweet smelling savour of the burnt-offering ascends to heaven from the midst of the sacred clouds and flames. Jehovah beholds no iniquity in Jacob, and sees no perverseness in Israel. The Lord of Hosts is with them, and the shout of a King is among them. Satan and his infernal hosts tremble at the sight, and are sore dismayed. Their Almighty Enemy bows the heavens and comes down, and establishes His sanctuary among men. The kingdoms of darkness are shaken to their foundations. Satan's deluded heart sinks within him in despair. But the heavenly choir join in a song of praise and joy. Hallelujahs and hosannahs resound through every region of the skies. Angel and Seraph unite with Israel in ascribing praise to the Lamb of God, who washes his people in his blood, and brings them into his sanctuary.

While the Israelites were yet lying on their faces, in reverence and fear, and while Moses and Aaron were endeavouring to impress upon them the solemnity of that day, behold, a melancholy cry of distress, out of the Holy Place, like the despairing shriek of a man, in the last agonies of a violent death, reached the ears of these devoted brothers. They hastened to the Holy Place, and removed the first veil. Then, what a dreadful and mournful sight met their view! The two eldest sons of Aaron, the sanctified and consecrated priests, who, but a few months before, had been honoured with beholding the glory of the Lord upon the mount, (Exod. xxiv. 9-10), lay prostrate and dead. They did

not meet their death by any ordinary disaster. They were slain by a flash of God's devouring fire; but their priestly garments remained untouched. Into what a state of mental anguish must Moses and Aaron have been plunged, while they stood gazing on the lifeless bodies of these two priests, who were bound unto them by the closest ties of relationship! Oh! what must they have felt, when they lifted up their eyes towards the sanctuary, where Jehovah dwelt! "Oh! thou almighty and terrible Jehovah," Moses may have cried, "why was thy wrath thus kindled, and thy fury poured out upon these unfortunate victims, after having chosen them, and consecrated and sanctified them for thy service? Oh! what was their sin? What was the cause of this fearful judgment?"

But soon the voice of the avenged God called unto Moses, from between the cherubim, above the mercy-seat. "Wonder not, Moses, neither call my just and righteous judgment in question. Look upon these strange censers, which do not belong to the consecrated vessels of my sanctuary; but have been introduced there, by these proud, daring, and intoxicated transgressors. Look at that strange fire, which they have brought in those censers. They entered the Holy Place; they removed the veil of my sanctuary, and burnt strange incense in my presence. Therefore my lightning struck them, and my fire devoured them; for I will be sanctified in all that come near unto me."

Hereupon Moses comforted his bereaved brother, and exhorted him to justify God in his judgments. He said unto Aaron, "This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people of Israel I will be glorified." The unfortunate Aaron was comforted, and submitted with holy resignation to the justice

and judgments of God. Moses then called two of the Levites, who were near relations of the deceased, and ordered them to take the dead bodies out of the sanctuary, and carry them beyond the camp. He commanded Aaron and his two remaining sons, not to uncover their heads, (as mourners used to do, in times of old), nor to rend their clothes, "lest they die, and lest wrath come upon the people." To this Moses added, "But let your brethren, the whole house of Israel, bewail the burning, which the Lord hath kindled," (Lev. x. 6.) The lamentation for the loss of Aaron's sons thus devolved upon the Israelites. What a fearful impression must have been made upon that people when they saw the dead bodies of Nadab and Abihu, their two eldest priests, carried out in their priestly garments, to be interred without the camp! Oh! how must their eyes have become fountains of tears, and their hearts filled with sympathy and grief! How must they have been overwhelmed with fear and trembling, when they saw the awful holiness and severity of their God! What a lesson of resignation in the hour of affliction must they have been taught, when they looked upon their aged high priest, and witnessed the fortitude, with which he bore the visitation of God! He and his remaining sons came not forth from the tabernacle, nor showed any sign of murmuring at the dispensation of providence. They acknowledged that the Lord was righteous in all his ways, and holy in all his works.

We now proceed to prove the truth of the historical account, which we have given, of the death of Aaron's sons. We have said, that this mournful event occurred on the eighth day of consecration, on the day when Israel's sacrifices were presented, on the day when the glory of the Lord appeared unto his people, when fire came down from heaven and con-

sumed the sacrifices on the altar. This we prove from Lev. x., where it is stated, that Moses enquired for the sin-offering of the people. When he heard that it was burned, he was angry with the sons of Aaron, because they had not eaten it, (Lev. x. 16-20.) From this it is evident, that the death of Aaron's two sons, which prevented the priests from eating the sin-offering of the people, (see verse 19), must have happened on the eighth day of consecration, on which day the sin-offering of the people was presented. Had this calamity occurred on the ninth day, as some suppose, Moses, in that case, could not have asked for the sin-offering, as the flesh of the sin-offering was not allowed to be *eaten* on the ninth day, but was to be *burned*. Moreover, Aaron on this occasion said unto Moses, "Behold, this day have they (viz. his sons,) offered their sin-offering, and their burnt-offering, and such things have befallen me." It is thus evident, that the death of the priests took place on the same day, on which they presented their sin and burnt-offerings, along with those of the people. This could have been no other than the eighth day of consecration.

As to the nature of the sin, which Nadab and Abihu had committed, we maintain that it was manifold. But as their greatest sin was that of introducing the strange fire, "which the Lord commanded not," this is given as the chief reason of their death. (Lev. x. 1-2.)

1st. Nadab and Abihu sinned in taking two censers of their own, in which to burn incense, against Jehovah's commandment. In Exod. xxx. 7-9, we read, that the Lord commanded Moses, that Aaron *alone* should offer the incense, upon the golden altar, that stood before the second veil, in the morning and evening, but not the common priests.

2d. When the priests committed the crime, they

must have been intoxicated by strong drink. Immediately after the record of their death, and evidently with reference to that event, follows the prohibition of wine and strong drink to the priests, when they had to engage in the services of the tabernacle. This prohibition is strengthened by the words, "That they die not." It is thus evident, that, when the sons of Aaron committed their crime, they were influenced by strong drink. Stimulated and moved by jealousy, they ventured to take upon themselves their father's office. They ventured to make laws for themselves, to take, by violence, an honour which was not given unto them,—to introduce a will-worship into Jehovah's sanctuary.

3d. We are persuaded that they intended to enter with this offering of fools, into the Most Holy Place. This may be proved from the first two verses of chapter x., where we find the words, "before the Lord," three times repeated; "and offered strange fire *before the Lord*"—"and a fire went out from *before the Lord*"—"and they died *before the Lord*." This shows that they ventured to remove the second veil, and intended to approach near the mercy-seat, where the Shechinah rested. They, however, were not allowed time to consummate their crime; for, ere they had time to enter the Holy of Holies, the lightning of God struck them dead, and they fell back on the ground in the Holy Place. That they lay dead in the Holy Place, before the second veil of the inner sanctuary, is evident from verse 4th. There we read, "And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren מֵאֵת פְּנֵי-הַקֹּדֶשׁ *from before the sanctuary*." The last expression of this verse makes it evident, that they were found lying in the Holy Place, before the sanctuary, which was the Most Holy.

From Lev. xvi. 1-2 also, it may be proved, that Nadab and Abihu removed the second veil, and intended to enter the Most Holy Place before the Shechinah. There we read, "And the Lord spake unto Moses after the death of the two sons of Aaron, בִּקְרִיבָתָם לִפְנֵי יְהוָה, when they approached before Jehovah, and died." In the common version, these words are rendered, "when they offered before Jehovah." Now the Hebrew word for "when they offered" would be בְּהַקְרִיבָם, (*behakrivam*). But the word בִּקְרִיבָתָם, (*bekarvatham*), in our text, cannot properly be rendered in any other way than "when they approached," or, "when they came near," before Jehovah, viz., before his Shechinah; and therefore they died. This verse is followed by the strict commandment, given unto Aaron, that he should not enter, at all times, within the veil, before the mercy-seat, "that he die not." The close connection between these two verses puts it beyond all doubt, that the two sons of Aaron died, because they entered the Most Holy at an improper season, and against the commandment of God. Aaron is therefore warned by God not to endanger his life, as his two sons had foolishly done, and, in consequence of which, had been slain. In this passage there is no mention made of the strange fire, which they had introduced into the Most Holy. The sacred writer intended here to give the reason only, why Aaron was forbidden to enter the Most Holy, at all times, because his sons entered it at an improper season, and died. But in chapter x., where the history of their crime and death is recorded, their chief sin is declared to have been their introducing strange fire, because their principal object in entering the sanctuary was to introduce this strange fire, on which to burn incense.

Such were the terrible crimes of the two sons of

Aaron, and such was the righteous judgment of Jehovah. On the day of their death, the Lord was pleased to reveal his glory unto Israel, by sending the sacred fire upon the altar. Henceforward this fire was to be carefully preserved, upon the altar. From that fire, Aaron was to take burning coals in the morning and evening, on which to burn incense before Jehovah, on the golden altar in the Holy Place. But his two eldest sons despised the command of God—they disregarded the authority of the Lord, and Master of the tabernacle, and entered his sanctuary, as rebels. The Lord, therefore, shewed his holy severity, and devoured them with the fire of his wrath. He made an example of them for generations to come; that the servants of God might know, that Jehovah, before whom Seraphim tremble in heaven, must be feared and obeyed on earth. The men of Bethshemesh, who seem to have forgotten that fearful lesson, paid the penalty of their boldness, with an awful price. When they ventured to approach the Shechinah, and looked upon the ark of God, upwards of fifty thousand were struck dead on the spot, (1 Samuel vi. 19.) Uzza, the son of Abinadab, forgot himself for one moment, “and stretched forth his hand to the ark of God, and laid hold on it, and the anger of Jehovah was kindled against Uzza, and God smote him there for his *rashness*; and there he died by the ark of God,” (2 Samuel vi. 6–7.)

How many philosophising theologians of the present day venture, like Uzza of old, to trifle with the ark of God! In their spiritual blindness, they even maintain that that sacred vessel was fashioned like the idol arks of the Egyptians. Alas! for the “many inventions” of this literary age, in which semi-infidel attempts to bereave the Lord of His glory, are dignified with the name of *erudition*.

The miraculous passage of the Israelites, through the Red Sea, is now discovered, by men, wise in their own conceit, to have been no miracle at all. The manna in the wilderness is now discovered to have been *only* a *natural* production. In short, some modern *literati* seem to use their learning for no other purpose than that of reducing to human comprehension, the miracles wrought by the prophets of God. They thus, unwillingly we trust, bereave the Lord of the glory due unto his name.

Spiritually-minded and God-fearing pastors gently lead their flocks into Jehovah's holy habitation, to the altar of burnt-offering, to the blood of sprinkling, and to the ark and cherubim in the Most Holy Place. There they point out to them the glorious harmony between type and antitype, and feed their souls upon the invaluable treasures of the Word of Life. But the blinded and deluded find the fountain of Living Water exhausted, and can see no spiritual meaning in the symbols of heaven. Thus, like Nadab and Abihu, they make censers of their own, put strange fire therein, and burn false incense upon it. And when they have removed the veil of the Most Holy Place, they look upon the ark, mercy-seat, and cherubim, as imitations of the idolatrous vessels of the Egyptians. Let such men remember the fate of Aaron's sons, and tremble to violate the sanctity of God's Most Holy Place.

After the death of Aaron's two sons, the priests, in general, received several commandments, as recorded, Lev. x. 6-11. From the 12th to the 16th verse of that chapter, Moses gives some directions to the priests, and repeats their right to the *lifted up* shoulder, and breast of the peace-offerings, of the children of Israel. But, from the 16th verse to the end of the chapter, we are told of a misunderstanding that occurred between Moses and the

priests, regarding the sin-offering of the people. The blood of that sin-offering was not to be carried within the sanctuary. Therefore the priests should have *eaten* the flesh on the day of the sacrifice, and *burned* the remainder of it on the next. But this had not been done in the present instance; for, when Moses asked for the sin-offering of the people, he was told that the priests feared to eat it, and therefore burned it on the first day. Moses therefore was angry with the priests, and said unto them, "Wherefore have ye not eaten the sin-offering in the Holy Place, seeing it is most holy, and God has given it to you to bear the iniquities of the congregation—to make atonement for them before the Lord? Behold the blood of it was not brought in within the Holy Place; ye should indeed have eaten it in the Holy Place, as I commanded." (Lev. x. 17-18.) What important information have we here in these words of Moses! When the typically-pierced body of a Saviour was eaten by the priests, their bodies represented the body of the Saviour who was to bear the sins of the world. The priests, therefore, should have eaten the flesh of the people's sin-offering, in order to bear their sins, and not have burned it.

Aaron's excuse for not having eaten the flesh of the sin-offering was not only quite satisfactory unto Moses, but also shewed, at the same time, that he understood the spiritual meaning and design of the sin-offering. It shewed that Aaron understood the laws of his holy office in their spiritual and glorious signification. He said unto Moses, "Behold this day have they (viz. my sons) offered their sin-offering and their burnt-offering before the Lord, and such things have befallen me, and if I had eaten the sin-offering to-day should it have been accepted in the sight of the Lord? (Lev. x. 19.) The meaning of these words is as follows:—"It is true, we

are to eat the sin-offering of the people, and thus bear their sins ; but must not we first be reconciled unto God by the blood of our own sin-offering, before we can bear the sins of others? Behold, this day have my sons brought a sin-offering for themselves, but still such a misfortune has befallen me, that two of them are cut off. This showed, that we have not been reconciled to our God. How then could we eat the sin-offering of others, in order to bear their sins, when we have our own burden to bear? Would such a presumption have pleased God? would such a service have been accepted in the sight of the Lord? "And when Moses heard that, he was content." (Lev. x. 20.)

CHAPTER XXXII.

EXPOSITION OF THE BOOK OF LEVITICUS.

BURNT-OFFERINGS, MEAT-OFFERINGS, AND PEACE-OFFERINGS.

IN the first chapter of our exposition of the book of Leviticus, we have already advanced some reasons why we have not followed the arrangement of the chapters, in our explanation. We have already seen, that these different sacrifices, the laws of which are given in the first seven chapters of Leviticus, could not have been offered upon the altar, before its dedication and consecration, which are recorded in the 8th chapter of this book. Moses, as the lawgiver of Israel, wrote down these laws as he received them, and not as they were afterwards put

into execution. The laws of the different sacrifices, contained in the first seven chapters, Moses received after the erection of the tabernacle, and before its consecration. Accordingly, he put them down in his book, before he recorded the consecration of the tabernacle, priests, and altar.

In Numbers vii., we have an account of the offerings, which the princes of Israel presented on the days of the dedication of the tabernacle. If Moses had followed the ordinary course of events, the 7th chapter of Numbers would surely have been introduced into Leviticus, between chapters x. and xi. But Moses put every ordinance down, as he received it, and not as it was celebrated. The nature of our typical investigations, however, did not allow us to follow that order and arrangement. Therefore, we first entered the tabernacle, on the consecration days, where we saw, how priest and altar were prepared, and consecrated, the former for his holy office, and the latter for making atonement on it.

We now deem it proper to make a few explanatory remarks, before investigating the nature of those sacrifices, described in the first seven chapters of Leviticus.

The altar in the tabernacle, which was to be an altar of burnt-offerings, and thus prefigure a perfect Saviour, ready to forgive, and mighty to save, had to be first consecrated with blood of the priests' sin-offering. Jesus, the antitype of the altar, first payed the ransom with his own blood, when he became sin for us. He thus reconciled his father to his children, and opened for them wide doors of righteousness, that they might enter in, and praise Jehovah for his goodness and mercy towards man. The altar, His type, had likewise first to become *sin for men*, by the blood of the first sin-offering of the priests, which was put upon it. And, as the Saviour after

his sufferings was raised up on high, and ascended unto glory, so the altar, after having been made *sin* once, was consecrated to be a burnt-offering altar, or an *ascending sacrifice altar*, from which a sweet smelling savour never ceased to ascend. After the seven days of consecration, Israel was called upon to approach the altar with their sacrifices—to come near to the typical blood of sprinkling, that cleanseth from all sin and transgression, by faith in the Anti-type. Israel did so, when they brought their sin-offering, upon the head of which the elders of the people laid their hands, and confessed the sins of the whole congregation. But what use was there in bringing a sin-offering *again*; the sin-offering of the priests having already represented the sufferings of Christ, and his blood shed for atonement? The altar also was once made *sin*, by the blood of the sin-offering of the priests; but now it was made a burnt-offering altar. If the altar was now to represent a triumphant Saviour, ascending on high, after having made a perfect atonement for sin, how was it then, that Israel had to bring a sin-offering *again*? Why was not Israel to present at once their burnt-offerings upon the altar of burnt-offerings, without requiring to bring first a sin-offering? The answer to this question is as follows:

1st. As all those things were only shadows, of which Christ is the substance, they had to be frequently repeated. The apostle Paul, in Heb. ix. and x. shows, that all these things had to be often repeated, because of their imperfection. "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sin. But in those sacrifices there is a remembrance again made of sins every year." (Heb. x. 2-3.)

2d. The first sin-offering, on the day of consecra-

tion, was presented for the priests only, to atone, first, for *their* sin, and thus fit them to stand between God and Israel. In this the type differed entirely from the Antitype. The latter knew not sin, consequently he offered the very first offering (viz. himself) for his people. But Aaron having to atone first for his own sin, could not at the same time atone for the sin of Israel also. Therefore Israel had to bring a sin-offering for themselves. And every returning day of atonement this was to be repeated. The high priest had first to bring a sin-offering for himself, and then he presented that of the people.

3d. The whole subject will appear in a far clearer light, when we compare the types with their Antitype, and consider the shadows of old, as Christians practise them now spiritually by faith. When Christians confess their sins in prayer, they present a spiritual sin-offering unto God. They confess their sin, not indeed upon the head of bull or goat, but by faith, on the head of the Lamb of God who bears the sin of the world. This they continue to do, although Jesus bore our sins only once long ago, and is now glorified and dwelleth in light inaccessible. When Christians receive spiritual tokens of divine favour—when they feel reconciliation to God in their souls—when their conscience is sprinkled with the atoning blood of their Saviour; then they approach their altar of burnt-offerings, Jesus Christ their ascending sacrifice. They praise and glorify their Redeemer, and are exalted and glorified in him. They say with David, “I will come into thine house with burnt-offerings, I will pay thee my vows.” Every solemn Christian service, and every joyful acknowledgment of Jehovah’s mercy and grace, are accounted burnt-offerings upon the altar, for a sweet-smelling savour unto the Lord. When Jehovah’s

goodness makes our store overflow, and when we then devote solemnly part of it unto Jehovah and his cause, and enjoy the rest of it with praise and thanksgiving,—these are our peace and free-will sacrifices. And what are the prayers of saints, but incense, fragrant incense upon the golden altar? What are our alms and free-gifts, but meat and thank-offerings unto God.

From the above observations, we see clearly the reason of the repetition of the sin-offering under the law. As we cannot ask, why sinners must confess their sins when they come to Christ; so we cannot ask why the sin-offering, under the law, was oftentimes repeated. Though Christ died once for the sin of his people, and made an end of sin and transgression, and is now glorified, and sits on the right hand of God; still, as all this does not profit the sinner, so long as he remains in his sin, he must therefore begin at the Alpha. Jesus cannot possibly become the sinner's burnt-offering, before becoming his sin-offering. When the sinner's eyes are opened to behold his guilt, and his miserable state without a Saviour, he must then see in Jesus his sin-offering. He must humbly come to the blood of sprinkling—to the foot of the cross—and see his substitute bleeding for him there. When he is once washed in the blood of Christ, he is called upon to lay hold on the horns of the burnt-offering altar—to wait, in faith, in the sanctuary for the day of resurrection, when he will be changed from a corruptible mortal, into an incorruptible angel of light. Now he has peace with God, and is made one of his household. Now he can claim blessings, and wrestle by prayer with the Angel of the Covenant. By such means, “he changeth from glory to glory, even as by the Spirit of God.”

Such is the course, which every pilgrim of Zion

must pursue under the New Testament dispensation. Such was the change which every sinner had to undergo, before passing from misery to glory under the Old Testament dispensation. Israel had first to bring a sin-offering for the expiation of their sin. When this was done, they were reconciled unto Jehovah, and their burnt-offering was brought, along with the fat of their peace-offering, upon the altar. In token of acceptance, Jehovah was pleased to send fire upon the altar, and glorify the burnt-offering. Thus He showed unto Israel, that they were reconciled to him, by the blood of a Saviour. Now Israel had no more to bring sin-offerings, until the next atonement day, when the suffering of the Saviour was again to be prefigured, and all the rites of the day of consecration repeated. During the whole year Israel were invited to present sacrifices of joy and gladness, thank-offerings, peace-offerings, and burnt-offerings. The latter were now made the basis of all other sacrifices; and they never ceased from the altar, either by day or by night.

In Leviticus i. Israel is invited to bring burnt-offerings upon the altar, in addition to the continual burnt-offerings,—the morning and evening lambs. These burnt-offerings were not to be presented as a duty, like the sin-offerings, but merely as a voluntary gift. “If any man of you bring an offering unto the Lord, &c. If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will before the Lord.” (Lev. i. 1–2.) The Israelite who brought the burnt-offering was to consider it as the greatest privilege, but he was not to bring it grudgingly. He was not to bring it to atone for sin, but to increase solemnity and joy. And, whilst the sin-offering was presented with the tears and sighs of the broken-hearted sinner for whose trans-

gressions it was slain, the burnt-offering was presented with songs and shouts of joy, and with blowing of trumpets. When its smoke ascended to the skies from the midst of the sacred flames, the Levites surrounded the altar with various instruments, and filled the sanctuary with sweet melodies of triumph and joy. Though it is said in Lev. i. 4, that the owner should lay his hands upon the head of the burnt-offering, this was not to confess his sin upon it, as was the case with the sin-offering. The laying on of hands was merely an acknowledgment on the owner's part, that he devoted it willingly unto the Lord.

The last clause of the fourth verse of Lev. i. deserves particular attention. There we read, "And it shall be accepted for him to make atonement for him." This passage has led some to think, that the burnt-offering must have been brought for sin also, as it made an atonement for sin. But this error will be completely removed, when we compare the above passage with the expressions always used with respect to the sin-offering, as making atonement for sin. In Lev. iv. the sin-offerings presented by different individuals for sins of ignorance are particularly described. There we read, "If the priest that is anointed do sin according to the sin of the people, then let him bring for his sin which he has sinned a young bullock," &c. Such an expression, viz. "let him bring for his sin," we never find used with regard to the burnt-offering. As long as an individual was conscious of having committed a particular sin, he could not approach the altar with a burnt-offering, until he presented his sin-offering to atone for his sin, and reconcile him to Jehovah.

In Lev. iv. 20 we read, concerning the sin-offering of the whole congregation, "And the priest shall make an atonement for them, and it shall be

forgiven them." In verse 26, regarding the sin-offering of a ruler, we read, "And the priest shall make an atonement for him, as concerning his sin, and it shall be forgiven him." In verse 31, regarding the sin-offering of a private individual, we read, "And the priest shall make an atonement for him, and it shall be forgiven him." Such are the expressions used with regard to the sin-offerings, which were presented for sin. But how vastly do these expressions differ from those used in Lev. i. 4, with regard to burnt-offering! "And it shall be *accepted* for him to make atonement for him." Mark, my reader, it is not here said, "And the priest shall make an atonement for *his sin*;" no, far from it, for the priest could not even approach the altar with a burnt-offering, if he was conscious of having committed any particular sin. But the words used here are, "And it shall be *accepted* for him"—not by the priest's making atonement for him, but by Jehovah's mercy. Though the offerer was conscious of having committed no open sin when he approached the altar, with burnt-offerings, yet Jehovah, who trieth the reins and searcheth the heart of man, and who knows his thoughts afar off, would graciously pardon the hidden sin and imperfections of the offerer. He would *accept* his voluntary offering as a sweet smelling savour. He would accept it as from the hand of a reconciled child. It would be accepted, just as if the offerer had brought both a sin-offering for atonement, and a burnt-offering for a sweet smelling savour.

Such was the nature of the burnt-offerings, which are described in Leviticus i. under three different classes. Whether the offerer was a rich man, who was able to offer a bullock as a burnt-offering (vers. 1-9), or a middle-class man, who presented a lamb (vers. 10-13), or a poor man, who could not afford

either of these, but brought only a dove (vers. 14–17);—all these were alike in the eyes of the merciful Jehovah. The poor man's dove was accepted as graciously as the rich man's bullock. The Holy Ghost, therefore, repeats after each one of these three different classes of burnt-offerings the words, "It is a burnt-offering (or an ascending sacrifice) made by fire, of a sweet savour unto Jehovah." "For thus says the High and Lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him, also, that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isaiah lvii. 15.)

In the second chapter of Leviticus the meat-offerings are described. These meat-offerings were to be brought in addition to those, that always accompanied the sacrifices, and could be brought by any person as a gift for the sanctuary. They were presented in different ways, according as the offerers were rich or poor. If the offering was flour, it was accompanied with oil and frankincense. If it was baked in an oven or frying-pan, it was to be unleavened, as no leaven was to come upon the altar. Though the meat-offerings were principally intended for the priests, an handful was to be taken therefrom and offered upon the altar. This handful of the meat-offering was called "the memorial." "And the priest shall burn the memorial of it upon the altar." This memorial was presented as an acknowledgment that the offerer and all his substance belonged unto the Lord. Therefore an handful of the meat-offering was put upon the altar, from which the sweet smelling savour of the burnt-offering ascended on high.

Allow me now to make a few remarks on this chapter of meat-offerings.

1st. In the whole of this chapter no mention of atonement is made, as "there could be no atonement without shedding of blood." Meat-offerings were only presented as free gifts, but not for sin.

2d. All leaven and fermented things, and likewise honey, because it ferments, are symbols of corruption and sin. They were, therefore, forbidden to be brought upon the altar. But salt, which is an emblem of soundness and preservation, was ordered to accompany every sacrifice. The altar of burnt-offerings, as we have already said, prefigured the resurrection, and showed that what is "sown in corruption will rise incorruptible." On this account salt was presented with the sacrifices. And hence the words, "Neither shalt thou suffer the salt of the covenant of thy God to be lacking of thy meat-offerings, but with all thine offerings thou shalt offer salt." (Lev. ii. 13.) Salt was the symbol of the covenant of God,—of the covenant of resurrection for his children. He is able to raise them up without corruption on the great day. Oh ! let us call to mind Ezekiel's vision of the dry bones ; for it throws considerable light upon this glorious subject. Our blessed Saviour, who is the first-born from the dead, is a token to us of the fulfilment of the covenant of resurrection. He saw no corruption. Thus the salt, which accompanied burnt-offerings upon the altar, prefigured the preservation of the children of God until the day of resurrection.

3dly. The chapter under consideration closes with the description of the offerings of the first fruits. The substance of the whole of this chapter is contained in a single passage in Proverbs, where it is said, "Honour the Lord with thy substance, and with the first-fruits of thine increase." (Prov. iii. 9.)

In Lev. iii. we have the peace-offerings described

under three divisions ; 1st, peace-offerings of the herd, whether male or female ; 2d, peace-offerings of the flock or sheep, whether male or female ; 3d, peace-offerings of the goats. The nature of these peace-offerings is fully described in Lev. xvii. 3, "What man soever there be of the house of Israel that killeth an ox, or lamb, or goat, in the camp or out of the camp, and bringeth it not unto the door of the tabernacle of the congregation to offer an offering unto the Lord, blood shall be imputed unto that man ; he has shed blood, and shall be cut off from among his people ; to the end that Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle, unto the priest, and offer them for peace-offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord, and burn the fat for a sweet savour unto the Lord. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."

Here, my readers, we see clearly what these peace-offerings signified. They were presented neither for atonement, as the sin-offering, nor for solemnity, as the burnt-offering. As the Israelites had learned in Egypt to offer sacrifices unto demons, the Lord forbade to kill any animal, even for their own use. They were ordered to bring those beasts, which they wanted to kill for meat, to the priest, that he might kill them. This served to prevent them from offering unto devils, and to wean them altogether from their old superstitious notions. It prevented them from eating blood, which they were strictly forbidden to do, under pain of death. It prevented them from eating the fat of animals, which belonged to the altar. It secured to the priests the parts which be-

longed to the servants of the sanctuary; the breasts and the shoulders belonged unto them.

The Hebrew word שְׁלָמִים, (*Shelamim*), "peace-offerings," or rather "peace animals," never occurs in the singular number, but always in the plural; for these *Shelamim* did not belong to the atoning sacrifices, nor were they even thank-offerings. Therefore we never find any mention of atonement, in connection with peace-offerings, as these were only animals killed for meat. Though the offerer was to lay his hand upon the head of the animal before it was killed, yet this was not to confess sin. This act was an acknowledgment of the offerer's obedience; it showed that, in accordance with the command of God, he had brought the animal to the priest, that its blood and fat might be offered on the altar, and that the *lifted* parts might be given unto the priests.

These peace-offerings were brought on every feast day, along with the other sacrifices, that, while burnt-offerings were wholly consumed, the priests and the people might feast upon the flesh of the peace animals. Therefore, on the day of atonement, only sin and burnt-offerings were presented, but not peace-offerings, because the day of atonement was a fast day, on which, of course, nothing could be eaten.

The law, that the Israelites should kill no animal whatever, was changed when that people entered Palestine. In Deut. xii. 20 we read, "When the Lord thy God shall enlarge thy borders, as he has promised, and thou shalt say, I will eat flesh; if the place where the Lord thy God has chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock which the Lord has given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy flesh lusteth after. Only be sure that thou eat not the blood, for the blood is the life, and thou mayest not

eat the life with the flesh. . . . Only thy holy things which thou hast, and thy vows thou shalt take, and go into the place which God shall choose. And thou shalt offer thy burnt-offerings, with the flesh and the blood, upon the altar of the Lord thy God, and the blood of the sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh."

Thus we see that, as soon as Israel entered Canaan, the law which forbade them to kill any animal whatever, even for their own use, was dissolved. But, when that people went up to Jerusalem three times a-year, they there presented (besides their sin and burnt-offerings) thank-offerings, free-will offerings, and peace-offerings. The last three sacrifices were identical. The fat alone was offered on the altar; the bodies were given to the priests and people to feast upon.

CHAPTER XXXIII.

EXPOSITION OF THE BOOK OF LEVITICUS.

INDIVIDUAL SIN AND TRESPASS-OFFERINGS.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."—*JER.* xiii. 23.

THIS is the testimony of Him, who knows that the thoughts of man are altogether vanity. When the merciful God had prepared the tabernacle for his people Israel, Aaron sanctified and consecrated the altar by the first sin-offering, which he presented on the day of consecration, and which represented

Christ. The altar was glorified by the burnt-offering. It was now an altar of ascending sacrifices—an altar of atonement. It continually sent forth a sweet smelling savour from the midst of the sacred fire. Henceforward Israel ought always to have entered the house of the Lord only with sacrifices of joy and gladness, with burnt-offerings and with peace-offerings. Hereafter every Israelite ought always to have been able to say, like David, "I will enter thy house with burnt-offerings, I will pay thee my vows. Come and hear and I will tell you, Oh! all ye that fear the Lord, what he hath done for my soul."

But God, who knows the frailty of the human frame,—who knows that the imagination of man's heart is evil from his youth, also knew, that the Israelites would often require to be reminded of their weakness, and again and again called upon to consider their ways. To accomplish this, he commanded every Israelite to present a sin-offering, whenever he fell into sin. The different sins and trespasses, for which, if ignorantly committed, a sin or trespass-offering was to be brought, are enumerated in Lev. iv.—v. We do not deem it necessary to enter on a particular consideration of these two chapters, as we have already treated of the sin-offering in a former chapter. We would, therefore, only call the attention of our readers to a few general but important remarks.

I. The first sin-offering, which was presented at the dedication of the altar, differed materially from those sin-offerings, which were brought by different individuals for sins ignorantly committed. The blood of the former was not sprinkled before the veil or upon the mercy-seat. It was used, as we have already seen, to make the altar sin,—to represent Christ becoming sin for us. When Christ's suffer-

ing was once prefigured, the altar forthwith became an altar of atonement; it represented the glorified Jesus, the ascended burnt-offering. But do we then sin no more because Christ suffered once for our transgressions, and is now glorified. Alas! we are always falling into transgression, and giving ourselves up to the pursuits of this world. As often, therefore, as we go astray from the paths of righteousness, we must come and confess our sins before the throne of the Most High, and lay them on the Lamb of God, who expiated them on the cross. Does Christ, then, daily become sin for us, because we daily commit sin, and lay our iniquities on him? By no means. There is a glorious efficacy in his precious blood, which was once shed for us on Mount Calvary, and which speaketh better things than that of Abel. If the children of the Redeemer ignorantly commit sin, he brings his blood of sprinkling before the Father, and claims forgiveness for those who believe in his name. Therefore John says, "My little children, these things write I unto you that ye sin not; and if any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." (1 John ii. 1.)

The same was the case under the Old Testament dispensation. The sufferings, death, and resurrection of Jesus were represented once, at the dedication of the altar of burnt-offerings, which was ever afterwards typical of our Divine Mediator. If, after the dedication of that altar, Israel ignorantly committed sin, they had to present a sin-offering unto God, the fat of which was laid upon the burnt-offering. The blood was brought before the veil,* to

* When such a sin-offering was presented by one private individual, the blood was sprinkled only upon the altar. (Lev. iv. 30.) When the sinner was so very poor that he could not even bring a dove, he was to bring a tenth part of an ephah of flour,

show their reliance upon the efficacy of Christ's sacrifice, of which the sin-offering, on the day of consecration, was a type. This served to remind the sinner of the great price at which he was to obtain salvation. He was thus led carefully to consider his ways, that he might go and sin no more.

When we examine the two chapters which treat of the repetition of sin-offerings, we always find it said that the blood and fat of these offerings were to be put upon the burnt-offerings—upon the continually-ascending sacrifice—upon the typically-glorified Saviour. The same was done on the great day of atonement, when the general sin-offering was presented for the whole congregation of Israel. The ceremonies of the day of consecration were repeated, with the exception of the peace-offering. No peace-offerings were brought on the day of atonement, as that day was a fast-day; the people, therefore, could not then feast on the bodies of peace-offerings. Even the blood of the sin-offering was intended to be only a repetition of the representation of Christ's sufferings. It was not now used to make the altar sin, but was brought within the veil and sprinkled upon the mercy seat. Thus the Israelites claimed atonement by the blood of Christ.

In Lev. xvi. 16 we read, "And he shall go out unto the altar that is before the Lord, and make an atonement for it." On this passage we beg to make two remarks. 1st. The Hebrew words, וְכָפַר עָלָיו, (*Vechiper Alov*), which are here translated, "and make an atonement for it," literally mean, "and make an atonement upon it." 2d. This atone-

a handful of which was put upon the burnt-offering as a "memorial" (Lev. v. 11—12.) From this passage we learn that, as there could be no remission of sins without blood shed; the "memorial" was intended to show that the expiation of his sins was referred to the general sin-offering presented on the day of atonement.

ment was not intended for the altar, but for the sin mingled with Israel's sacrifices. Thus we read in verse 19, "And he shall sprinkle the blood upon it with his finger seven times, and cleanse it, and hallow it, from the uncleanness of the children of Israel.

2. The first sin-offering was presented for sins of every description. Before that offering was made, the Israelites were polluted with iniquity and sin, as every sinner is before he comes to Christ. The sin-offerings, recorded in Lev. iv., differed widely from the sin-offering of the day of consecration. The former were brought only for sin ignorantly committed. But no sin-offering is accepted from a wilful rebel, who, after having once come to the knowledge of the truth, and partaken of the atoning blood of Christ, again falls back on his sinful pleasures, like the dog which returns to his vomit, or the sow to her wallowing in the mire. Such a hardened wretch crucifies his Saviour afresh, and tramples his precious blood contemptuously under foot. He even ceases to be distinguished from his wicked associates, except it be by that peculiar greediness of criminal indulgences, that desperate perseverance in rebellious courses, that burning and relentless hatred towards the church of God, which are known to be the characteristic marks of the apostate.

But to return to our subject. In Lev. iv. 1 we read that the Lord said unto Moses, "Say unto the children of Israel, If a soul shall sin through ignorance against any of the commandments of the Lord," &c. Here follows the order of sin-offerings for sin ignorantly committed. In Num. xv., where the sin-offerings for sins of ignorance are repeated, we read in the 27th verse, "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin-offering. And the priest

shall make an atonement for the soul that sinneth ignorantly, when he sins by ignorance before the Lord, and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel and for the stranger that sojourneth among them. But the soul that doeth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because that soul hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him." Then follows the history of the man who willingly profaned the Sabbath, by gathering sticks on that holy day, and who, by the commandment of God, was put to death without mercy.

From all this we learn, that the Lord did not mean to say, "Sin, and then bring a sin-offering." The sin-offering was intended to atone only for sins *ignorantly* committed, but not for sins *wilfully* committed. David, the man according to God's own heart, said, "If I regard iniquity in my heart, thou, Lord, wilt surely not hear me." He then adds, "But the Lord hath heard me, and hath accepted the cries of my supplications." And why was this? It was because David was sorry for his sin, and humbled himself in dust and ashes. Now, the same is the case with sinners, under the New Testament dispensation. When sinners first come unto Christ, the Redeemer washes them from all their guilt in his atoning blood. They become, as it were, new-born babes—members of the household of faith—kings and priests unto God. When they review their past history, and consider the sinful state in which they formerly were,—when they contemplate the misery from which Christ has freed them;—they

kneel down before their altar of burnt-offerings, which is Christ Jesus the Lord, and bless His holy name, for His works of wonder unto the sons of men. They take the utmost care not to offend their beloved Redeemer, and thus, in effect dishonour him, by their transgression and sin. Therefore, John says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." (1 John iii. 9.) The meaning of this passage is, that he who is born of God, in Jesus, and washed in the Saviour's blood, cannot love sin, cannot commit sin willingly, and cannot regard sin in his heart. At the sametime, John elsewhere says, "If we say, that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." (John i. 8.) This refers to these sins of ignorance, which we commit daily, though we are not conscious of them. But He, who is of purer eyes than to behold iniquity, in whose sight the heavens are not clean, and who chargeth even his holy angels with folly,—He is an eye-witness to all our transgressions. It is our duty to confess these sins which we are conscious of having committed. If we do so, God is merciful and ready to forgive.

From all this, we see the beautiful harmony between the Old Testament and the New. The sin-offering, for sins of ignorance, was the typical "*advocate* with the Father; but there was no sacrifice for a wilful rebel, ordered under the Old Testament dispensation. No such sacrifice was promised under the New Testament dispensation, for John says, "He that committeth sin is of the devil, for the devil sinneth from the beginning." (1 John iii. 8.)

3. Our last remark on this important subject is as follows :—There was no difference between sin and

trespass-offerings except in name ; for both were presented for sins of ignorance. But there was a difference in the nature of the sins committed. The sin-offering was presented for an error : the Hebrew word, חַטָּאת (*Chatoth*), signifies “ an error,” or “ commission of a crime,” doing that which, according to the commandments of God, ought not to have been done. Thus, if a man forgot that it was the Sabbath-day, and did any work, which was forbidden to be done on that day, and if he afterwards remembered that it was the Sabbath, and was conscious that he committed a crime, then he was to bring a sin-offering unto God. Nothing more was to be done. But the trespass-offering was presented for sins which required something besides the sacrifice. The Hebrew word, אֲשָׁם (*Asham*), means “ to be guilty,” or “ to be liable to punishment.” The trespass-offering was presented for such sins as those recorded in Lev. v. In all the cases there recorded, the guilty party had to do something more than merely present an offering to propitiate God. If he had sworn falsely in any civil matter, he had not only to propitiate God ; he had to propitiate the injured party too. If he became unclean by touching any unclean thing, and came within the precincts of the camp in an unclean state, he had not only to present an offering to God for his trespass ; he had moreover to remove without the camp, and there undergo seven days’ purification.

Such was the nature of the difference between sin and trespass-offerings. This difference, we have already said, existed only in the nature of the sins committed. Therefore we read in Lev. vii. 7, “ As the sin-offering is, so is the trespass-offering, there is one law for them both.”

Thus we see there was, properly speaking, only one offering for sin instituted under the law. The

sin-offering prefigured the *suffering* Redeemer; the burnt-offering prefigured the *risen and glorified* Redeemer. Both were emblematical of the same Saviour. But it was necessary to present two offerings, as the great antitype, in his sufferings and resurrection, could not be prefigured by one. The sin and burnt-offerings were thus the principal sacrifices under the law.

CHAPTER XXXIV.

EXPOSITION OF THE BOOK OF LEVITICUS.

THE LAWS OF THE LEPERS.

As almost every institution, ordered by God to the Israelites, was figurative, and, having its essence in the sanctuary, was intended to teach that people many spiritual lessons; so the laws of the lepers described in Lev. xii., xiii., were doubtless intended to lead them to meditate on the natural leprosy of their souls, which were polluted with iniquity and sin,—on the leprosy of the soul, which no physician but the Holy Ghost can cure, which no washing but in the blood of Jesus can purify, and which no priest but the High Priest Immanuel can pronounce to have disappeared.

In ancient times, the disease of leprosy existed among several nations of the east. No mention is made in the sacred writings of its appearance before the deluge. That terrible malady may have been sent by God upon earth, to teach man that, as it gradually eats away the body of its victim; so hidden sin gradually ruins the soul of man, until he becomes a child of everlasting perdition. The Lord

might have preserved Israel from that fearful disease. Indeed he promised to do so on certain conditions, "If thou wilt obey my voice, and do my commandments, then I will put none of the diseases which I put upon the Egyptians, upon thee; for I am Jehovah who healeth thee." (Exod. xv. 26.) At the same time, God intended here to teach Israel, that if they walked not in his ways, he would send leprosy amongst them, to punish their secret sin by exposing the unknown rebel to the eyes of the world; by being thus put to open shame, the sinner might be induced to repent. Therefore it was, that no natural remedy for that disease was specified by God unto Israel. If leprosy appeared among the Israelites as a natural disaster, why did not God point out some natural remedy for it? "Is there no balm in Gilead? is there no physician there?" Is God's wrath kindled against the poor unhappy leper? Why is he thus punished without mercy? Why is he thus excluded from all the privileges of the children of God? "Surely the Lord doth not afflict willingly, nor grieve the children of men."

From the manner of the purgation of the leper, under the law, and from the five different sacrifices, which he was ordered to present when he was cured of the disease, we may learn, that, when the Lord sent leprosy upon any Israelite, it was for some particular and important purpose. In Deut. xxiv. 8, we read, "Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded them, so ye shall observe to do. Remember what the Lord thy God did unto Miriam by the way, after that you were come forth out of Egypt." This, my readers, is quite sufficient to show that the disease of leprosy was inflicted by the immediate hand of God. Here we have the words

of the Almighty and Terrible One, in whose hands are life and death—who wounds and cures. He intimated unto Israel, that, as he struck Miriam with leprosy for sin, and cured her again, in compliance with the prayer of Moses, so every one should know, that, when leprosy made its appearance, it came from Him, as a punishment for sin, and that He alone was able to cure it at his pleasure. Who, but God, smote Gehazi with leprosy for his deceitfulness? Who, but God, smote King Uzziah with leprosy for his presumption? Who, but God, by the mouth of Elisha, cured Naaman the Syrian of his leprosy, when Abana and Pharpar, rivers of Damascus, were found to be of no avail?

Let us now consider the fate of a sinner, who had transgressed without the knowledge of his fellow-men, but who was nevertheless exposed to open shame by the punishing hand of God.

In the enjoyment of perfect health and strength the hypocritical Israelite grows like an olive tree, and takes root like the cedars of Lebanon. Concerning him Job says, "His seed is established in his sight with him, and his offspring before his eyes. His house is safe from fear, neither is the rod of God upon him. He sends forth his little ones like a flock, and his children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" (Job xxi. 8-15.) David also says concerning such a man, "The wicked through the pride of his countenance will not seek after God: all his thoughts are, there is no God," (Ps. x. 4.) "He says in his heart, God has forgotten: he hideth his face; he will never see it," (Ps. x. 11.)

Such an infatuated hypocrite would surely never dare to approach the altar with a sin-offering, in order that his unworthiness might not be discovered. The voice of prayer is never heard in his house; thanksgiving and praise are strangers to his dark and gloomy soul. Even in such a lamentable state he thinks that Jehovah never sees him, and the God of Israel never discovers him. After spending a merry and joyful day he retires to his rest. No sorrow for sin disturbs his conscience—no fear of judgment enters his mind. Composed and serene he breathes the breath of Jehovah's chosen people, in the midst of whose camp he dwells. But the Ancient of Days, whose eyes are like flames of fire, and who discovers the rebel in the darkest regions of the earth, disturbs his fancied repose. The terrible Jehovah turns his false safety into fear and trembling; his perfect health into a loathsome sickness; his happiness and joy into mourning and grief. He sends a fire into his bones, and a scourging disease into his flesh. In terror and agony the hypocritical rebel awakes, and trembles at the unexpected change. He grasps at every cure, like a man in despair; he washes himself in water; he anoints his flesh with oil. But all is in vain. The afflicting stroke is from *above*—it is a dreadful messenger from the Most High. When human ingenuity has been exercised in vain, and all natural applications exhausted to no purpose, the miserable man then sends for the priest. The latter comes and examines the nature of the plague, and lo, "it is deeper in sight than the skin of the flesh." It is no natural distemper,—it is no mere accident of chance. It is a plague sent by the Lord—it is leprosy. The priest then orders the unhappy victim instantly to leave his house. He is hurried away from his wife and children; he is bereaved of all happiness and enjoyments, and of every convenience of life. In a

lonely abode, without the camp, he is shut up for seven days, during which time the nature of the symptoms of this hateful distemper may be ascertained. There he remains for seven days, and none of his relations can approach him. Only those men, who have the charge of such unhappy patients, are allowed to minister to his wants. When these mournful seven days elapse, the priest comes once more to inspect the progress of the disease. Oh terrible scene ! The plague "spreads abroad in the skin," and "quick raw flesh is in the rising thereof." The worst of all is when the head is infected. In this case the priest pronounces him to be utterly unclean, for his plague is in his head. He is now excluded from all society of men ; his dwelling is far beyond the camp ; he wears the badge of the deepest mourning ; his garments are rent ; his head is bare ; and a covering is put upon his lips. When he goes forth on the road, he has to call aloud unclean, unclean, in order that no clean man passing by may touch him, and thus become unclean also.

Such is the severe punishment of the leper. What a terrible judgment ! What a dreadful spectacle ! Oh ! how could the great abhorrence with which Jehovah looks upon sin be more strikingly represented ? Here is a man, though alive, still worse than dead—though walking in the land of the living, still far worse than those whose bodies decay in the silent grave. What an awful emblem of the everlasting judgment ! Here one may see what it is to remain a leper for eternity—to be separated from the happy camp of the redeemed in light—to be driven out of the spiritual Zion—to be excluded from the number of those whose names are written in the book of life, and from the spirits of just men made perfect—to be banished from the blessed presence of the ever-living God and his Lamb—to be

condemned for ever, and to remain a leper through all eternity.

The fearful judgments brought upon the leper were intended by the merciful Jehovah for his special benefit. In a dreadful school the leper was surely taught to repent of his sins and humble himself in dust and ashes. He was taught to cry out, "Lord, I am a man of unclean lips, and am unworthy to call upon thy name : Lord, depart from me, for I am a sinner !" This was the purpose for which the Lord brought the leper so low, and made him pass through the furnace of affliction. Elihu, the younger friend of the suffering Job, thought that Job was punished with leprosy for hidden sin. He therefore endeavoured to comfort him, in the following words, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men and sealeth their instruction. That he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain. So that his life abhorreth bread and his soul dainty food. His flesh is consumed away that it cannot be seen, and his bones that were not seen stick out : Yea, his soul draweth near unto the grave, and his life to the destroyers," (Job xxxiii. 14-22.) Is not this, my reader, a very striking and exact account of the Lord's proceedings with the leper, from the beginning to the end ? In this passage Elihu begins with the first warnings which the Lord gives to the sinner, and comes down to the last degree of humiliation and misery into which he is plunged, by the punishing hand of God. His flesh consumes away—

his life draweth near to the grave, and his soul to the destroyers. O hear, my reader, what follows: "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness. Then he is gracious unto him, and says, Deliver him from going down to the pit; I have found a ransom," (Job xxxii. 23-24.) Here the mercy of God is fully displayed. Here we see Jehovah's ways in his sanctuary. He intends to bring the self-destroyed sinner unto Jesus—unto the Redeemer—unto the blessed Messenger—unto the gracious Interpreter. If the leper humbly cries unto Jesus, when he passes by, "O thou Saviour! O thou Son of David! have mercy upon me. If thou wilt, thou, and thou alone, canst make me clean;" then Jesus has mercy upon him, and says, "Deliver him from going down to the pit, for I have found a ransom." And what are the glorious consequences of a Saviour's mediation? Let us read farther: "His flesh shall be fresher than a child's; he shall return to the days of his youth. He shall pray unto God, and he shall be favourable unto him; and shall see his face with joy; for he will render unto man his righteousness," (Job xxxiii. 25-26.) O, what a glorious revelation! The loathsome leper is heard—is answered—is healed. His flesh becomes fresher than that of a child. He is called upon to pray unto God, and is promised that God will be favourable unto him. He is called upon to behold with joy the Lord's face—to behold the Lord's face reconciled in Jesus. 'This refers to the coming of the leper, with his sacrifices, to the altar, to see by the blood of the sin-offering, how Jesus renders unto fallen man his righteousness.

The offerings which the leper had to bring for his purgation were as follows: He first brought unto the priest two birds, alive and clean, cedar

wood, scarlet wool, and hysop. An earthen vessel, which was the emblem of his body, was filled with running water, the emblem of purity. Over this water one of the birds was killed. Now were blood and water mingled together, as they flowed from the side of the Saviour's pierced body, in order to wash away the leprosy of our souls. The cedar wood represented the pride of man's heart, as the cause of all sin; the scarlet wool was an emblem of sin; the hysop represented humility, as the reason of God's sending the leprosy was to humble the sinner, in order "to hide pride from him." These three were made up into one bunch, for a sprinkling instrument. This, along with the live bird, was dipped in the blood and water. The leper was then sprinkled seven times with the bunch. The live bird, which represented the leper as washed in the blood of Jesus, was then let loose into the open field. This represented the leper's freedom to come now into the camp, and to go out and in among the children of God. "His soul was now escaped, as a bird out of the snare of the fowler."

The leper was now pronounced clean. He had still, however, to undergo the common mode of purification. He had to shave his hair, wash his clothes, and bathe his whole body. He had to tarry abroad still seven days. On the eighth day he brought three lambs to the altar, with a quantity of fine flour and one log of oil for a meat-offering. One of the lambs was then presented as a trespass-offering, to atone for the offerer's sin in touching holy things during the time of his uncleanness, both before and after the discovery of his leprosy. Part of the blood of the trespass-offering was put by the priest on the tip of the offerer's right ear, on the thumb of his right hand, and on the great toe of his right foot, to atone for his sins of omission and com-

mission. The priest then took of the oil, and put it also upon those parts of the offerer's body now mentioned, after having sprinkled it seven times before the Lord with his finger. This ceremony was in token of a solemn vow on the part of the offerer, that he would henceforward hear the commandments of the Lord with an attentive ear, and do the works of a child of God, and walk in His ways. The priest now took the rest of the oil, and poured it on his head, as a sign that he was to partake of the gifts of the Holy Spirit. The sin-offering was then killed, to make an atonement for his sins in general. And when all his sins were thus expiated and forgiven, the third lamb was presented as a burnt-offering, with the meat-offering of flour upon it, as a sweet smelling savour unto God.

Oh, what a glorious change! What a mysterious transaction! What an ocean of mercy and grace! Purified and sanctified with the typical blood of the Saviour, and anointed with the oil of gladness and joy, the cleansed leper now leaves the altar of God, and returns unto his family a new-born man—a husband and father in the Lord. He left his house and family a miserable wretch—a deceitful sinner—a covered hypocrite—a demon at heart—a plague to himself—a pestilence to his family—a curse to his fellow-men. He returns an anointed child of God—a regenerated son of the Holy Spirit—a sweet savour unto his Maker—a blessing unto himself—a precious gift unto his family—an ornament to society. Now the voice of prayer and praise is ever heard in his dwelling. He puts a new song into the mouths of his children, who join him in worshipping God, his Saviour and his Redeemer. In the midst of the congregation of Israel he cries, “Come and hear, all ye that fear God, and I will declare unto you what he has done for my soul.”

Such, my Christian readers, are the mysterious ways by which the Searcher of Hearts converts the soul, that lieth in sin. "Lo, all these things worketh God often-times with man. To bring back his soul from the pit, to be enlightened with the light of the living." (Job xxxiii. 29.)

CHAPTER XXXV.

EXPOSITION OF THE BOOK OF LEVITICUS.

THE DAY OF ATONEMENT—THE SCAPE GOAT.

MANY and glorious were the privileges which the Lord was pleased to bestow upon his chosen people Israel. Indescribable, yea, incomprehensible were the joy and happiness, which accompanied their solemn exercises in their temple on the Sabbath and feast-days. But the day of atonement exceeded all other holy days, both in the solemnity of the temple services, and in the holy joy and happiness which that day afforded unto Israel. The tenth day of the seventh month, which was called *Tishreh*, was that blessed day. Regarding it the Lord said, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord," (Lev. xvi. 30.) This day was called by God, שַׁבַּת שַׁבָּתוֹן, (*Shabbath Shabbathon*), "a Sabbath of Sabbaths," (Lev. xvi. 31.) It was also the only fast-day ordered in the law of Moses, and on which, eating and drinking were prohibited under pain of death, (Lev. xxiii. 29.) The fasting began on the evening of the ninth day, and ended on the evening of the tenth,

(Lev. xxiii. 23.) The solemn temple services began on the morning of the tenth day, and were glorified when the high priest entered the Most Holy Place.

Early in the morning of that awful day Israel was gathered into the outer temple, and round about it, in order to witness the loving-kindness of their God, which was displayed in his pardoning their sins through the typical blood of sacrifices. The high priest, who was arrayed in white linen garments, brought forward the young bullock, designed for his sin-offering. He then laid both his hands upon the victim's head, and, with a loud voice, in the presence of Israel, confessed his own sins and shortcomings, and those of his family and household. The victim was then slain, and its blood taken into a basin, and the priests were left to prepare the victim's inner parts for the altar. Meantime, the high priest having taken a golden censer, and filled it with burning coals from the altar, went into the Holy Place, and took fragrant incense. He removed the second veil, and having put the incense upon the fire, placed the smoking censer at the door of the Most Holy, and left it there, that the place might be filled with smoke, in order that he might not look upon the glory of the Shechinah, and die. He next repaired to the altar, and, having taken the basin with the blood of the bullock, returned into the Most Holy Place, and sprinkled of the blood, with his finger once upon the mercy-seat, and seven times before it. He then immediately went out, and returned to the outer court, near the altar. Thus he completed the atonement for his own sins, and for those of his household, and was now rendered fit to proceed to expiate the sins of his people, (Lev. xvi. 11-15.)

The manner in which the sin-offering of the

people was prepared is described in Lev. xvi. 5, 7, and 8. The first ten verses of that chapter are an outline of the preceding part of it. Aaron took two he-goats for a sin-offering for the children of Israel, (verse 5.) These he placed at the door of the holy place, before the Lord (verse 7.) Then we read in verse 8, "And Aaron shall cast lots upon the two goats, one lot," לַיהוָה, (*La Jehovah*), "for Jehovah, and the other lot," לַעֲזָזֵל, (*La Azazel*) "for Azazel." This *Azazel* is rendered in the English version by "*scape goat*." But the margin has the original word, viz., *Azazel*.* The goat, which was for Jehovah, was then killed, and its blood carried into the Most Holy Place, and sprinkled in the same manner as before, once upon the mercy-seat and seven times before it.†

* The manner in which these lots were cast is not described in Leviticus; but, according to the writings of the ancient Jews, it was as follows: The lots were two flat pieces of gold; on one was inscribed לַיהוָה, (*La Jehovah*), for Jehovah, on the other לַעֲזָזֵל, (*La Azazel*), for Azazel. These lots the high priest mixed in a box, and then drew out the one in the one hand, and the other in the other hand. He then placed his hands upon the two goats' heads, and opened them. That goat which had the lot, *La Jehovah*, upon him, was called out by the high priest as חֲטָאת לַיהוָה, (*Chatoth La Jehovah*), a sin-offering unto the Lord, and was immediately removed to the north side of the altar, to the place of slaughter. The other goat, which had the lot *La Azazel* upon its head, was called out for *Azazel*, and remained there before the Lord all the time of expiation, that the priest might make an atonement *over it* (not with it) by confession and imposition of sins, (verses 9, 10), which sins it was to carry into the wilderness to Azazel. (Verses 10, 21, 22.)

† The confession which the high priest made in the Holy of Holies during the sprinkling of the blood, both when he sprinkled the blood of his own sin-offering and when he sprinkled the blood of that of the people, was (as is generally acknowledged by the Jews) as follows: "Lord, I beseech thee, thy people the house of Israel" (in the former case he said, I and my household), "have transgressed, been rebellions, and have sinned before thee. Lord, I beseech thee, forgive now the trespasses, rebellions, and sins which thy people the house of Israel" (in the former case he said,

By the sprinkling of the blood of Israel's sin-offering an atonement was made for the whole congregation of Israel, as we read in the second clause of verse 17, "And he shall make an atonement for himself, and for his household (viz., by his sin-offering), and for all the congregation of Israel," (viz., by their sin-offering.) An atonement was also made for the tabernacle in general, for the inner sanctuary, and for the altar of burnt-offerings, because of the uncleanness of the children of Israel. (See verses 16, 18, 19.) When all this was done, the live goat was brought forward, after having witnessed the whole transaction of atonement. Then we read in verse 21, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the house of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited," (or, unto a land *cut off*), "and he shall *let go* the goat in the wilderness." (Ver. 21, 22.)

Now, my readers, before we proceed to explain the mystery of this mode of atonement, and to state our opinion regarding the scape goat, or Azazel's goat, we shall first introduce to your notice several opinions of great and highly-reputed authors regarding this important subject.

The famous Dr Witsius treats this subject very largely in his work, entitled "The Economy of the Covenants," which has been translated from the Latin by William Crookshank, D.D. In book iv.

which I and mine household) "have trespassed, and in which they have been rebellious; as it is written in the law of Moses, thy servant, because on this day he will make an atonement for you from all your sins, that ye be clean before the Lord."

chap. vi., he mentions the opinions of several learned men with regard to the word Azazel. The first opinion which he mentions is as follows:—"By Azazel we are to understand the very goat which was sent into the wilderness. The patrons of this opinion suppose this may be gathered from the etymology of the word, which is said to be compounded of *ז*, a goat, and *זלזל*, went away; and, according to them, the words of Moses are thus to be understood. One lot for Jehovah, that is, for the goat to be offered to Jehovah; the other for Azazel, that is, for the goat that was to go into the wilderness."

This opinion the author rejects for several reasons, the chief of which is as follows:—"But the main thing," says he, "is, that this explication of the lots is very perplexed; whereas the words of Moses are clear, that the lots were cast for the goats, to know which of them should fall to Jehovah, and which to Azazel. Nor does it appear that one of the goats could be called Azazel, unless we suppose the other goat was called Jehovah, which is absurd."

Another writer's opinion, which the same author gives, is, "That Azazel was a steep and rugged mountain in the wilderness." This stupid idea Witsius rejects for several reasons, which reasons, however, we do not deem it necessary to notice here.

A third opinion advanced by Witsius is this: "Of those," he says, "who contend that Azazel is the devil; and they will have one of the goats to have fallen to the devil, not as if it was offered to the devil, but that, at the will of God, it was exposed to be tormented by the devil. This sentiment is supported by such arguments as these—1st. It is the received opinion of the Jews that Azazel is one of the names of the devil, just as Sammael, Azael, and Machazael. In like manner, a Christian poet

thus sings against Marcus, the disciple of Valentinus, who was thought to deceive the spectators by his juggling tricks.

“ Α σοι χόρηγεί σὸς πατήρ σατὰν αὐτῷ,
Δι' ἁγγελικῆς δυνάμεως Ἀζαζήλ ποιεῖν.”

In other words—

*“ Which thy father Satan enables thee to
Perform by the angelic power of Azazel.”*

These verses are cited by Epiphanius, Hæres, 34, 11. “The etymology,” continues our author, “favours this. For, *the goat which went away*; that is, the creature which kept not his first estate, but revolted from God. Elsewhere in Scripture the devils are called *goats*, as Lev. xvii. 7; 2 Chron. xi. 15. Kimchi, in his Lexicon, gives the reason of it—*they are called goats, says he, because they appear in the shape of goats to their votaries*. Maimonides, in his Moreh Nebochim, lib. 3, c. 46, speaks much to the same purpose. To this may be referred the ancient mythology concerning Pan, Taurus, and the Satyrs, who were likewise called goats. Since then devils have indisputably been called goats, elsewhere, why may not the devil here likewise be emblematically signified by *Azazel*, that is, *the goat which went away*: or, as Ben Nachmen speaks, *the prince who rules in desert places*?”

This, my readers, is the third opinion which the above mentioned author brings forward in his book. He states there is a fourth opinion also, which he likewise rejects. But allow me now to quote some of his statements regarding the third opinion, which he brings before us.

“But,” says Witsius, “leaving every one to judge for himself, the third opinion pleased me not a little, because it seems to rest on the firmest grounds,

and gives us a discovery of a great mystery ; and I scarce see what can be objected to it."

Our author then removes all objections by strong and judicious argument, and at last he says :—" But neither is Spencer's observation to be overlooked, that, *אֲזַזֵּל*, (*Azazel*), may be explained by '*the strong one going away*.' For *זָרָה* signifies *strong*. And as the true God is said (Psal. xxiv. 8) to be *strong and mighty* ; so also the devil was called *Azizos* by the Phœnicians ; in the gospel, Luke xi. 21, the strong man."

These, my readers, are some of the statements of Witsius regarding this subject. We forbear to quote any more of his reasons and explanations, lest we should tire our readers with more extracts than are necessary.

Dr Kitto, in his Cyclopædia of Biblical Literature, under the article "Goat, Scape," says, "Under this head we cannot do better than present the reader with the substance of a very ingenious article in Hengstenberg's *Die Bücher Moses und Ägypten*, one of the most interesting books on Egyptian antiquities, as applied to the illustration of Scripture, which has yet appeared, and of which an excellent translation has been produced in America, by R. D. C. Robbins, under the title of *Egypt and the Books of Moses*, 1843."*

* Now, my readers, I abhor the very idea of seeking to illustrate Jehovah's institutions, ceremonies, and commandments which he gave to his people Israel, by anything like the absurd and sin defiled idol-worship of the Egyptians ; 1st, Because Jehovah was perfectly able to make institutions of his own, independently of the hateful and abominable Egyptian rites ; 2dly, Because every enlightened Christian will at once perceive, from the whole tenor of the Books of Moses, that every commandment, every institution in short, ordered to the Israelites, was specially intended, on the part of God, to blot out from the remembrance of his people all traces of Egyptian mummery. Nevertheless, the articles on the Scape Goat, (or Azazel's Goat), referred to above

In general Dr H. maintains that Azazel cannot but mean Satan. He renders Azazel by "the separate one." Some of his leading statements regarding this subject are contained in the following quotation:—"The manner in which the phrase *לְעִזָּאֵל*, (*La Azazel*), 'for Azazel,' is contrasted with *לַיהוָה*, (*La Jehovah*), 'for Jehovah,' necessarily requires that Azazel should denote a personal existence, and if so, only Satan can be intended. 2. If by Azazel Satan be not meant, there is no ground for the lots that were cast. We can then see no reason why the decision was referred to God; why the high priest did not simply assign one goat for a sin-offering, and the other for sending away into the desert. The circumstance that lots are cast implies that Jehovah is made the antagonist of a personal existence, with respect to which it is designed to exalt the unlimited power of Jehovah, and to exclude all equality of this being with Jehovah. 3. Azazel, as a word of comparatively unfrequent formation, and only used here, is best fitted for the designation of Satan. In every other explanation the question remains, Why then (as it has every appearance of being) is the word formed for this occasion? And why is it never found except here?*

Dr Eadie's opinion, with regard to this important

with the exception of Dr Hengstenberg's erroneous idea, that an "Egyptian reference must necessarily be acknowledged in the ceremony of the Great Atonement day," is written with great ability, and serves to throw considerable light upon this obscure subject. We therefore deem it proper to present our readers with some of his statements.

* However well the important subject of the scape goat may be treated by the two authors, to whom we have referred above, and however plausible some of their opinions may be, there is nevertheless a tendency on the part of these men to run into unnecessary extremes. While, on the one hand, they endeavour to rid the subject of its difficulties, yet, on the other, they plunge it into greater obscurity than it was shrouded in before.

subject, is remarkable for its correctness and clearness, as will be seen from the following extract :—
 “ A common opinion is, that the one goat which was slain represented Christ dying and dead for sin of man, and that the other goat which lived and was dismissed symbolised Christ risen and pleading our cause. But it might be objected to such a view that the sins of the Hebrew nation were laid on the live goat after its fellow had been sacrificed, an arrangement which does not harmonise with the actual atonement of the Son of God, for our sins were laid not upon the risen Saviour, but upon Him *before* he died and in his death.* We incline to the oldest view of this subject—a view common in the church till the period of Julian the Apostate, by whom it was abused and caricatured. . . . By Azazel we are inclined to understand Satan, as do almost all the ancient versions, who leave the word, as they do the names of other persons, untranslated.”

The author, after having removed some slight objections to the above opinion, by strong and sound reasoning, proceeds as follows :—“ The phrase ‘scape goat,’ by which the strange term *Azazel* is rendered in our version, came from the ‘*hircus emissarius*’ of the Vulgate. The term *Azazel* may mean the ‘*apostate one* ;’ a name which Satan merits, and which he seems to have borne

* This, however, is not the only objection to that strange opinion. When we read Lev. xvi. 26, we see the uncleanness attributed to that animal, so much so, that the man who led it unto Azazel could not come into the camp, without having washed his clothes, and bathed his flesh in water. It is almost beyond comprehension, how Christians can make an unclean animal, led to destruction, a type of a risen and glorified Saviour, who ascended unto glory. The sin-offering prefigured Christ’s sufferings, and the hatred with which God looks upon sin ; it also prefigured the uncleanness of sin. But where do they find that even a risen Saviour was represented as bearing still upon himself the pollution and uncleanness of sin ?

among the Jews. It was Satan that brought sin into the world, and his seduction of man adds to his guilt, and consequently to his punishment. Sin is now pardoned in God's mercy. The one goat was sacrificed as a sin-offering, its blood was carried into the Holy Place, and the mercy-seat was sprinkled with it. Guilt was therefore cancelled,—by this shedding of blood there was remission. But sin, though pardoned, is yet hateful to God, and it cannot dwell in his sight. It is removed away to a 'land not inhabited;' severed from God's people, and sent away to man's first seducer. The sins of a believing world are taken off them, and rolled back on Satan, their prime author and instigator. Though the penalty is remitted to believers, it is not remitted to him who brought them into apostacy and ruin. The tempted are restored, but the whole punishment is seen to fall on the arch-tempter. Hell is 'prepared for the devil and his angels.'" Biblical Cyclopædia, by John Eadie, LL.D., Glasgow.

We have thus brought forward the opinions of several highly reputed theologians regarding Azazel's goat. We shall now proceed to give our own opinion regarding this matter.

1. That by *Azazel*, Satan is meant, is no more to be doubted, than that *he* (Satan) is meant by the name *Devil*. Spencer's remark, quoted by Dr Witsius, and also in our first extract, is by no means a new one. It is agreed, by most ancient Jewish Cabalists, that Satan, before his apostacy, was called אֶזְרַל , (*Az*), "Mighty," viz., the mighty angel. After his rebellion his name was changed to *Azazel*, which means אֶזְרַל אַזַּל , (*Az azal*), "the angel *Az* apostatized," or "went astray," or "the apostate," or "the separate one." So the Septuagint version has rendered *Azazel* by *Ἀποπομπαῖος*, (*Apopompaios*), "the cast off," or "the rejected and separated one," a name

worthy only of the devil. The early Christian Church, in general, acknowledged Azazel to be Satan.

2. In Lev. xvi. 5, it is not said, that the two goats should be taken for a sin-offering, but merely *for sin*. The Hebrew word, לַחַטָּאת, (*Chatoth*), means "*sin*," and not "*sin-offering*." It was only when the victim, brought for sin, was slain, and its blood sprinkled, that it was called a "*sin-offering*," because it was offered for sin. In the verse referred to above, it is merely said, "And he shall take of the congregation of Israel two kids of the goats, *for sin*." The same word לַחַטָּאת, (*Le Chatoth*), is rendered by "*for sin*," in chap. iv. 14. "Then the congregation shall offer" (or present) "a young bullock *for the sin*." Thus it should be rendered, in chap. xvi. 5, "two goats for sin," not "for a sin-offering," because only one goat was to be slain for a sin-offering, and even that one was to be chosen by lot. This serious error was the source of great confusion, even unto those who understood Azazel to mean the devil; it caused them considerable difficulty to explain how the goat, once devoted unto Jehovah, could be sent to Azazel. Now all this was the consequence of a melancholy dream. The goats brought *for sin* were never devoted to Jehovah, before the casting of lots. They were brought into the tabernacle where lots were cast. The goat on which the lot "La Jehovah" fell, was devoted to God as a sin-offering, by the priest immediately slaying it, and sprinkling its blood upon the mercy-seat. But the other on which the lot "La Azazel" fell, remained alive to be sent unto Azazel. It was therefore called Azazel's goat; and the deepest ignorance alone can call it a "*sin-offering*." In verse 5, the expression "two goats for sin" is used because, at the time referred to in that verse, it had

not yet been decided by lot, which of the goats would fall for sin. But, as soon as the lot fixed one of them for sin, the other immediately received its proper name, viz., *Azazel's goat*.

Every Hebrew scholar, yea, every one, who is in the least acquainted with that language, must see, that, in the tenth verse, the words לִכְפֹּר עָלָיו (*Le chapter alov*), cannot mean "to make an atonement with him." This is the most unhappy mistranslation that I ever met with. The word יָחַד, (*ito*), alone, would mean "with him;" but עָלָיו, (*alov*), means surely "upon him." The tenth verse, when properly rendered, reads thus, "But the goat on which the lot (*La Azazel*) for Azazel fell, shall be kept standing alive before the Lord, to absolve upon him, to send him unto Azazel into the wilderness." The words "to absolve upon him," mean to absolve Israel from their sins, and lay them upon Azazel's goat, as we read in verse 21, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and sending him away by the hand of a fit man into the wilderness." The word rendered in the last verse "a fit man," means "a seasonable man," namely, *any man that happens to be present at that time*. By this we are to understand that the goat did not require a priest to lead it into the wilderness, as it was not a sacrifice. Therefore any man whatever could lead it into the wilderness.

We shall now proceed to explain the whole mystery of that extraordinary transaction.

The blessed promise, made unto our first parents in Paradise, consisted of two different and most important parts. First, the seed of the woman was to suffer, and his heel (viz. his body) was to be bruised

by Satan, the Serpent. Secondly, by the sufferings of the woman's seed, Satan's head was to be bruised, which referred to the complete destruction of the Serpent. As therefore the suffering Jesus was represented by the sin-offering, whose blood shed was sprinkled upon the mercy-seat, and whose body was burned without the camp; so it pleased Jehovah to represent also in the great atonement-day, the results of the sufferings of his Lamb, by showing in a most expressive manner the complete destruction of the devil. This was most strikingly prefigured by the two goats and their destinies. In all other sacrifices, the high priest decided which should be for the sin-offering, and which should be the burnt-offering, without casting of lots; because (as we have already seen elsewhere,) the sin and burnt-offerings were both types of Christ, the first of his suffering, and the second of his triumph. But, in the case of the goats, lots were to decide which of the two goats should prefigure Jehovah's beloved suffering Lamb; and which should prefigure Satan the rebel. Both were presented in the tabernacle, where the lots were cast upon them. The one on which the Lord's lot fell, and set apart to represent Jehovah's suffering Lamb, was immediately taken to the altar and slain for the sins of his people; its blood was carried into the sanctuary, to be sprinkled upon the mercy-seat. (Lev. xvi. 8, 9, 15.) But Azazel's, or Satan's goat, remained during all this time, standing alive and witnessing the sufferings of Jesus' type. Satan remained seemingly unbruised, when Jesus suffered the agonies on the cross. Jesus the Lamb of God was pierced; but Satan seemed to be untouched as yet. Jesus, the holy, expired on the cross, but Satan seemed to be a triumphant spectator. This was prefigured by Azazel's goat standing alive while Jehovah's lamb was slain and its blood shed. But,

at the same time, Azazel witnessed that the blood of the sin-offering was carried into Jehovah's sanctuary. And what is to become of Azazel, who was still alive, even when Jehovah's lamb was pouring out his last drop of innocent and precious blood? Hear what Jehovah says. "And Azazel's goat shall be kept alive before Jehovah" (in the presence of the terrible one) "in order to *absolve upon him*" (to absolve the Lord's people from their sin by the blood of the slain lamb, and laying their sins upon Azazel's goat), "and then send him unto Azazel into the wilderness," (verse 10.) The wilderness and the dry places of the desert are often described as the devil's habitation. (Matt. xii. 43; Luke viii. 27; Rev. xviii. 2.) After Azazel's goat had witnessed the whole act of atonement, both within the sanctuary and upon the altar (verses 18, 19), it was then laid hold on by the high priest, who laid both his hands upon its head, and confessed over it the already expiated sin of Israel, and all the iniquities and transgressions, which had been pardoned unto them, by the sprinkling of the typical blood of Jesus. These sins were now put upon the head of Azazel's goat,* that he might carry them to his master, the author of sin, the rebel and liar from the beginning, and the only seducer of man.

Dr Hengstenberg very properly observes, that our

* The sins of Israel were put upon the head of Azazel's goat, (according to the best ancient narratives), as follows: The confession of the sin and transgressions of Israel was written on parchment, by the high priest, and ended with these words, "As Jehovah, our God, has graciously pardoned our sins, by the blood of the sin-offering, He has ordered us to send these sins unto thee, Azazel, who art the author of them, by having seduced our first parents, and their children, to sin. All their sins must now fall upon thy head." This parchment was fastened to the horns of the goat, by a red thread, before he was sent away. This explains the meaning of the words, "And he (the high priest) shall put them (the sins) upon the head of the goat," (verse 21.)

passage with respect to the scape goat comes into a relation with the third chapter of Zechariah. The following is his remark, as given by Dr Kitto:—

“Here, as there, the Lord, Satan, and the high priest appear. Satan wishes by his accusations to destroy the favourable relations between the Lord and his people. The high priest presents himself before the Lord, not with a claim of purity, according to law, but laden with his own sins and the sins of his people. Here Satan thinks to find the safest occasion for his attacks; but he is mistaken. Forgiveness baffles his designs, and he is compelled to retire in confusion.”*

When the high priest had sprinkled the blood of the sin-offering of the people in the sanctuary, he came out into the open court, to dismiss Azazel's goat, with Israel's pardoned sins. And when Azazel's goat was led away down Mount Moriah into the wilderness, to his master, the high priest washed his whole body, and changed his garments. He then proceeded to offer the burnt-offering upon the altar, and to represent the triumph of the slain

* That wonderful vision of the prophet Zechariah evidently represents the day of atonement, when Joshua, the high priest, was engaged in reconciling Jehovah to his people, by sprinkling the typical blood of Jesus in the Holy of Holies. Azazel, or Satan, the calumniator, was there too. He attempted to calumniate the high priest, who appeared in filthy garments, heavy laden with his own sins and with those of his people. But the Lord rebuked him, saying, “The Lord rebuke thee, O Satan, is not this (viz., the high priest) a brand plucked out of the fire? Are not his sins forgiven by the sprinkling of the typical blood of my lamb?” The Lord then commanded to take away the filthy garments from Joshua, and to clothe him in the white garments of the righteousness of Jesus. “Behold, I have caused thine iniquity to pass from thee,” (Zech. iii. 4.) In the 8th verse of the same chapter Joshua is told that the coming of Jesus, the *Branch*, was nigh, and that by him the iniquity of that land should be removed in one day. Thus was Satan confounded and rebuked, and the Lord's people overcame him by the blood of the Lamb. Of such was Azazel's goat, an emblem on every atonement day.

lamb, and his resurrection. The Levites now surrounded the altar, with their various instruments, and filled the temple with the sound of sweet melodies of triumph and joy. The silver trumpets sounded, and ten thousand Israelites rejoiced with trembling at the boundless mercy of their God, who had removed all their sins, and laid them upon Azazel's goat, to carry them to his master the devil.

But lastly, what became of Azazel's goat in the wilderness? Was he there let loose, and left to go where he pleased? Would not the goat, in this case, have returned with the sins to Jerusalem, quicker than the man who led him into the wilderness? The 22d verse of Lev. xvi., if properly rendered, reads thus: "And the goat shall bear upon him all their iniquities, into a land *cut off*; and he (viz. the man) shall *thrust** (viz. destroy) the goat in the wilderness." Accordingly, it is agreed by all ancient Jewish writers, who witnessed the scenes of the atonement day in Jerusalem, every returning year, that Azazel's goat was thrust down from a high mountain in the wilderness, and dashed to pieces. It thus represented vividly Satan's final downfall." The accuser of our brethren is cast down, who accuses

* The Hebrew word, שָׁלַח, (*Shalach*), means, not only sending forth, out, or away, but also "thrusting," or "shooting forth" as arrows, (see 2 Sam. xxii. 15. Ps. cxliv. 6.) As a noun, שֶׁלַח, (*Shelach*), denotes a weapon, which is thrust forth with violence, as a *dart*, a *javelin*, &c., (2 Chron. xxiii. 10, xxxii. 5: Job xxxiii. 18.) The last passage should be rendered, "And his life from being taken, or lost by the javelin," Job xxxvi. 12, should be rendered in the same manner. (see, also, Neh. iv. 11-17, or 17-23; see the margin for last verse.) The Israelites understood Lev. xvi. 22 to mean, "And the goat shall bear upon him all their iniquities unto a land *cut off*; and he (viz., the man) shall *thrust* or destroy the goat in the wilderness. The Jews surely knew, how the very first goat for Azazel was used by Moses and Aaron, in the wilderness, on the atonement days.

them before our God day and night, and they overcame him by the blood of the Lamb," (Rev. xii. 10, 11.) When the slain Lamb rose from the dead, (which was prefigured by the ascending sacrifice, offered upon the altar after the sprinkling of the blood of the sin-offering), He bruised the head of his enemy (which was prefigured by the destruction of Azazel's goat); "and having spoiled principalities and powers, he made a show of them openly, triumphing over them *in it*" (or *himself*), (Col. ii. 15).*

CHAPTER XXXVI.

THE MYSTERIOUS ORDINANCE OF THE RED HEIFER.

IN this chapter we shall contemplate the expiation of sin, by the death of a Saviour, as it was represented under the law in a most striking manner.

In Numbers xix. we read, "And the Lord spake unto Moses and Aaron, saying, 'This is the ordinance of the law which God has commanded,'"—a wonderful phrase indeed, and a phrase which occurs only once in the Bible. "This is the ordinance of the law." The Hebrew words *חֻקַּת הַתּוֹרָה*, (*Chukath hatorah*), have much more force than the expression "ordinance of the law." They imply *something*

* We give here the proper rendering of the other mistranslated passages in that chapter. Lev. xvi. verse 8th, "One lot for Jehovah, and one lot *for Azazel*," verse 10, "And the goat on which the lot *for Azazel* fell shall be kept standing alive, before Jehovah, *to absolve upon him*, to send him *unto Azazel*, into the wilderness," verse 22, as rendered above in the last note.

mysterious, they seem to refer to the substance of the whole law, to some mysterious and inexplicable ordinance, to some ordinance inconsistent in its very nature. But mysterious as the ordinance appears to have been, it was nevertheless ordered by the Omniscient Jehovah. He, whose ways are in the sanctuary, told Moses that it was the greatest ordinance of the law, that it comprehended the whole law, that it exceeded the law in mystery, wisdom, and glory ; it was, in short, the beginning and the end of the law.

But what was this mysterious ordinance? Israel was commanded to bring unto Eliezer the priest, a red heifer without spot or blemish, and upon which no yoke had come. This heifer was to be killed without the camp, and the priest was to take of the blood, and sprinkle it with his finger seven times towards the tabernacle. The heifer was then to be burned in his presence; cedar-wood, hyssop, and scarlet were to be cast into the midst of the burning. The ashes were then to be gathered and preserved for Israel in a clean place, without the camp, as a water of separation, and of purification from uncleanness. If a man had touched a dead body of his neighbour, whether that neighbour had fallen by the sword, or died a natural death, or if haply a man had been in a tent where a dead body lay, or if he had touched only the bone of a dead body, or a grave, he became unclean for seven days. A clean person was then to take of the ashes of the heifer into a vessel, and pour living water upon them. With a bunch of hyssop he was to sprinkle this upon the unclean, on the third and seventh day ; the unclean thus became clean.

In this mysterious ordinance there was an apparently inexplicable inconsistency ; the priest who sprinkled the blood became unclean, the man who

burned the body became unclean, the clean man who gathered the ashes became unclean, yea, even the man who sprinkled the unclean became unclean himself, until the evening; for the law was, that whosoever touched the ashes should become unclean until the evening. What, then, is the awful mystery of this ordinance? Here is a substance, which made every thing that it touched unclean, yet possessing the virtue of making every thing clean which was sprinkled with it and water.

The learned among the Israelites, to this day, are unable to solve the mystery of the red heifer. They try to excuse their ignorance by maintaining, that even Solomon, with all his wisdom, was unable to fathom this mystery. At the same time they acknowledge, that, when the Messiah comes, He will reveal it unto them, with all other mysteries of the law.

Praise be unto God, who has made us to see the shining light of the gospel, and revealed unto us His hidden mysteries in Jesus Christ, the light of the world. In Him we must understand the mysteries of the types. In His glorious accomplished work, we must see the hidden mystery of the ordinance of the red heifer.

When God created man in His own image, pure and holy, and placed him in Paradise, he made the tree of life the pledge of his obedience. If he remained in his purity and innocence he was to live for ever; but if he broke the Divine commandment, he was surely to die. Though the conditions of this covenant comprehended spiritual and eternal life and death, yet the temporal life and death of the body were figures of that life and death, which are spiritual and eternal. When Adam fell, by breaking the commandment of his Creator, he immediately felt the fearful consequences of his disobedience, both bodily and spiritually. Bodily;

he felt that mortality had got hold on him, that his strength had begun to abate, and his body to decay. Spiritually ; he saw the nakedness and misery of his soul. Still he had no idea of the horrors of death, of the sting of sin, until he saw his beloved son Abel, weltering in his blood, like the mangled carcase of an unclean beast. Then he saw the consequences of sin ; then he saw the horrors of death.

The apostle of the Gentiles says, "that the strength of sin is the law," that the law represents sin, in its true strength and character. Again he says, that we would not have known the true character of sin, without the law. Now surely the law represented unto Israel the character of sin,—especially, in the commandment, "If any one touch a dead body, whether of a man slain by the sword, or of one who died a natural death, yea, even if he touch only a bone of a dead man or a grave, he is unclean seven days." In Lev. xi. we read, that, if an Israelite touched the dead body of an unclean beast, he became unclean only until the evening. But if he touched the dead body of a man, whether a stranger or a near and dear relation, he became unclean for seven days. In this the Israelites saw the dreadful nature of sin, which brought death into the world. When an Israelite, who was in the enjoyment of perfect health and strength, became unclean for seven days, by touching a dead body, he was thus led to consider, how soon death might overtake himself, and how he too would eventually become an abhorrence to his neighbours, by defiling and making unclean every thing around him. May he not, like Paul, have exclaimed, "Oh wretched man that I am ! who shall deliver me from the body of this death ?" And do we ask, how such an Israelite could say, like the same apostle, "I thank God, through Jesus Christ our Lord." "God giveth us

the victory over death and hell!" (Rom. vii. 25 ; 1 Cor. xv. 57.) Do we ask, how such an Israelite could think that the cruel death of Jesus on the cross, would redeem man "from the body of this death," and from the eternal death of the soul? To this we reply, there was no ordinance under the law, which corresponded better with the mystery of the cross, and of the Saviour's blood, that cleanses from all sin, than the mystery of the red heifer, whose ashes alone could cleanse from the defilement of death under the law. There was no ordinance better fitted to shadow forth the death of Jesus, and the efficacy of His shed blood, than the ordinance of the red heifer.

Israel was commanded to bring unto Eliezer the priest a red heifer, without blemish, and upon which no yoke had come. The red heifer was emblematical of the body of Christ. It had to be red in token of the sins laid upon Christ, which are red as scarlet ; a heifer, to represent the Saviour's body, born of a virgin ; without spot or blemish, as all other sacrifices that foreshadowed the Lamb of God were to be without spot or blemish ; on which no yoke had come, to represent the Saviour who knew no sin, and had thus never borne the yoke of sinful pleasures. This red heifer was to be brought unto Eliezer the priest, who succeeded his father Aaron in the high priest's office, to show that all successive high priests were to be types of one great antitype, and to represent Jesus till he should come. Eliezer was to take the heifer, and lead her without the camp ; priest and heifer represented the soul and body of the Saviour, who was taken from the midst of his brethren, and, as the high priest of his people, brought his body willingly without the camp to offer it for their sins. "No one taketh my life from me, but I give it willingly." One was now to slay

the heifer in the presence of the priest, who was to look upon it while it was being killed. This represented the willingness of our High Priest to give his body to the slayers. The priest then took of the blood of the heifer, and sprinkled it with his finger towards the tabernacle seven times. This showed that Jesus would suffer without the gate, and, as the heavenly High Priest, bring his blood within the heavenly sanctuary, to reconcile the Father to his children. The whole heifer was then burned in the presence of the priest. When Jesus suffered the wrath of a provoked God, his soul, or rather his Deity, enabled him to bear the agonies of death. Scarlet, cedar wood, and hyssop, the emblematical meaning of which we have already seen (page 295), were cast into the midst of the fire. The ashes of the heifer were then gathered by a clean man, and carefully preserved in a clean place without the camp. Hereafter should any Israelite, who had become unclean, exclaim, "Oh wretched man that I am! who shall deliver me from the body of this death?" the very ashes of the type of a dying Saviour cried aloud unto him, "Blessed be God, who giveth us the victory through Jesus Christ his Son,"—through Jesus, who, though he will die, is still by his death to conquer death and hell. His blood will cleanse from all sin and uncleanness. Believe on him and be saved. Then shalt thou be able to exclaim, "Oh death! where is thy sting? Oh grave! where is thy victory?"

All these cheering and comforting truths an Israelite under the law could clearly comprehend, from the mystery of the red heifer. The priest that sprinkled the blood of the heifer was made unclean until the evening; Jesus, who became sin for us, continued under the curse of the law until the evening, when He was taken down from the cross. The

man who burned the heifer became unclean, the man who gathered the ashes became unclean, yea, even the man who performed the act of purification became unclean, until the evening. All this was emblematical of what the Saviour's body had to undergo, before he could rescue sinners, and cleanse them from their filthiness. When the unclean person had been sprinkled with the ashes of the heifer, mingled with water, on the third and seventh day of his uncleanness, he became clean. What a glorious mystery of the Ancient of Days! What unspeakable love of Jehovah Sabaoth! By the death of his dearly-beloved Son, death is swallowed up in victory.

Thus we see why the ordinance of the red heifer was called "*the mysterious ordinance of the law.*" It shadowed forth the sufferings of Christ, and the glorious consequences of his death. It showed how, by the death and blood shed of *one*, many will be delivered from the sting of death, and cleansed from the defilement of sin. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," (Rom. v. 19.)

CHAPTER XXXVII.

THE CITIES OF REFUGE.

WE now proceed to make a few very brief remarks on the cities of refuge. In Num. xxxv., where the nature of these cities is fully described, we read in

verse 22d, "But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait; or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm; then the congregation shall judge between the slayer and the revenger of blood, according to these judgments. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and restore him to his city of refuge, whither he had fled; and he shall abide in it until the death of the high priest, which was anointed with the holy oil." Again, in verse 28, we read, "He shall remain in the city of his refuge, until the death of the high priest; but after the death of the high priest, the slayer shall return into the land of his possession."

Now, how did it happen that one man lost his life by the hand of a neighbour, who was free from malice, and innocent of any bad intention towards him, of whose death he was the cause,—how the life of the one was lost, and that of the other made unhappy and miserable? Why was an unintentional manslayer banished for an indefinite period from his family, from his home, from his country, and, exposed to the continual risk of losing his life by the hand of the revenger of blood, obliged to remain shut up in a city of refuge as in a prison, until the death of the high priest? How did this agree with the providence and righteous judgments of God, by whom the hairs of our heads are numbered, and without whose will not a sparrow falleth to the ground? The word of God assures us, that neither the death of the slain, nor the punishment of the slayer was the result of chance; both happened by the providential dispensations of the Holy and Righteous Judge. In Exod. xxi. 12 we read, "He that

smiteth a man, so that he died, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place, whither he shall flee." Here we see clearly, that it was God who brought these two unhappy men, the slayer and his victim, together. They were two unknown criminals; the one deserved death, the other deserved banishment. Though their crimes were hid from mortal eyes, and escaped the scrutiny of mortal judges, the watchful eye of the terrible and righteous Jehovah, who slumbers not nor sleeps, found them out. He brought them together, and executed his righteous judgment on both. One was deprived of his life; the other had to flee for his life, and remain in banishment until the high priest's death, when he became free.

All this was doubtless intended to teach Israel an important spiritual lesson. It was intended to show them that every man by nature deserved eternal death, and everlasting banishment from the presence of that holy God who cannot look upon sin but with abhorrence. Every sinner is a manslayer; he is guilty both of shedding the blood of a Saviour and of ruining his own soul. His eyes are stopped from his birth, and every imagination of his heart is evil from the beginning. By his sins he destroys his own soul, and those of his neighbours, by his wicked example. The avenger of blood represented the severity of the law and the righteous judgment of a provoked God. But Israel was taught that there was a remedy for the guilty—a ransom for the manslayer—a glorious salvation for every despairing criminal, who had come to a knowledge of his crime and danger. This typical remedy was the death of the high priest, which was emblematical of the death of Christ, the great High Priest of his people, who rescues them by his sufferings from eternal death,

and protects the sinner from the avenger of blood. But where was the sinner under the law to find refuge, seeing that Christ was not yet come, and therefore could not yet die for sin? Sinners under the law found refuge in the types, which directed their eyes to the great Antitype. The first refuge for the manslayer was the horns of the altar of burnt-offering, the type of the dying and rising High Priest, Jesus Christ, and the sanctuary of the Lord, in which the death of the Saviour was prefigured. (Exod. xxi. 14; 1 Kings iii. 28—31.) But if Jerusalem and the atoning altar were too far off for the man-slayer to reach, he was to flee to the nearest city of refuge, which belonged to the Levites, the servants of the sanctuary, and remain there until the death of the high priest. This showed that all the ceremonies and institutions under the law were but shadows. The protection of the penitent sinner in the types existed only for a time, only until the great Antitype should appear to die for sin, to finish transgression, to make reconciliation, to bring in everlasting righteousness, and to anoint the Most Holy.

Blessed be the merciful Jehovah, who has provided a true and perfect refuge for our guilty souls, in Christ Jesus our Lord.

CHAPTER XXXIII.

THE PAST HISTORY AND PERSECUTIONS OF THE JEWS.

“What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what thing shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?” (Lamen. ii. 13.)

DEAR READER, marvel not at my statement, when I

tell you, that, whenever my soul yearns for a vivid picture of Jerusalem and her children in their happy days, I always turn to the Lamentations of the prophet Jeremiah, where I discover more grandeur and glory, than all the antiquaries ever will discover under the ruins of Babylon and Tyre. A beautiful picture of Israel's happy days may indeed be drawn from 2 Sam. vi. 4-5, where we see David and all Israel rejoicing before the ark of the covenant, and playing before Jehovah, on all manner of instruments, thus accompanying their songs of praise with the sweet music of psalteries, harps, cornets, timbrels, and cymbals; or, again, from the second and more glorious procession, when David brought the ark of God from the house of Obed-edom into the city of David, with gladness and joy. (2 Sam. vi. 12-20.) Oh what a solemn sight! Israel saw their victorious king David rejoicing and dancing with all his might before Jehovah, their gracious God, who subdued all the enemies of his people by the hand of this David, their God-fearing and God-loving king. Here is a glorious picture indeed. "And David and all the house of Israel brought up the ark of the Lord, with shouting and with the sound of trumpets." But shall we proceed a little further, and call to mind the time when Solomon, "in all his glory," dedicated that matchless and holy structure unto Jehovah, who answered his prayer by sacred fire, that came down from heaven upon the altar? Shall we stop here, and contemplate Israel bathing in an ocean of overwhelming joy? Or shall we contemplate the myriads of Israelites, surrounding that temple on the great atonement day, and waiting to hear the sound of the golden bells of the high priest's glorious robe, when he was coming out from the inner sanctuary, with the full assurance that Jehovah had pardoned their sins, by the

sprinkling of the typical blood of the Lamb? How many a crystal tear of joy must have run down the cheeks of Zion's children on that holy day? What pen can describe that glorious joy; what heart can experience the mysterious solemnity of such a scene? Shall we contemplate the roads of Zion—along which hundreds of thousands of happy pilgrims came pouring into Jerusalem from all quarters of Palestine, with branches of palm trees and songs of praises, to celebrate the feast of tabernacles in their beloved metropolis, Jerusalem, the city of God? Shall we stop here and contemplate Jerusalem, with her rejoicing and God-praising children? or shall we not rather turn to the ruins of that fated city, as they are described in the Lamentations of the broken-hearted and mourning prophet Jeremiah, and try to discover there, what Jerusalem must have been in the days of her pride? "What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what thing shall I equal unto thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?" Here, my readers, we have the words of an inspired prophet, who saw Jerusalem in all her beauty, and her children, in the days of their happiness and joy. The same stands now in the midst of her ruins, testifying that there is nothing which can be compared either to the glory, or to the misery of that city, and her children; "for thy breach is great like the sea, who can heal thee?" In other words, "All that pass by clap their hands at thee, they hiss and shake their head at the daughter of Jerusalem, saying, is this the city that men call the perfection of beauty, the joy of the whole earth?" (Lam. ii. 15.)

This persecuted and sore afflicted prophet Jere-

miah warned Israel, in the days of their tranquillity, of the calamity that would finally overtake them ; but, alas ! they would not hear, and even tried, several times, to kill him. The same they did afterwards to the Prince of Glory, who appeared among them, to teach them the righteousness of God, and his unspeakable mercy and love, revealed in his only begotten Son. But Israel, in their blindness, considered Jesus as their enemy, and nailed, by wicked hands, the Prince of Peace to the cross. Jeremiah, in his Lamentations, cries, " Mine eyes do fail with tears, for the destruction of the daughter of my people." Jesus, in his divine compassion, wept over the children of Jerusalem, when he saw and foretold their doom, and predicted that all the righteous blood shed in that city would come upon them. " Oh Jerusalem ! Jerusalem ! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate." Jeremiah foresaw that great day, when Jehovah Zidkenu was to appear in person within the walls of Jerusalem, and mourn over her ; but he also saw that that time was afar off. Wherefore he said, " For these things do I weep : mine eye, mine eye runneth down with tears, because the comforter, who shall relieve my soul, is far from me ; my children are desolate, because the enemy prevailed." (Lam. i. 16.)

Do we ask this lamenting prophet, why the merciful God poured out such an ocean of wrath, upon the children of his choice ?—Why shed such rivers of calamity, and misery, over his city Jerusalem ?—Why destroyed her walls, and made her palaces desolate ? " Jerusalem has grievously sinned ; therefore she is removed. She did not re-

member her last end; therefore she came down wonderfully." This is the reason given by Jeremiah for Jerusalem's destruction. But do we ask again, what Israel's particular sin, which called down such a fearful judgment, was?—What particular trespass compelled Jerusalem to drain such a dreadful and bitter cup? "The Lord doth not afflict willingly, nor grieve the children of men," is an assertion of the prophet Jeremiah (Lam. iii. 33); and his answer to our question is, "For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her." (Lam. iv. 13.) These sins and iniquities of the prophets and priests of Israel, are described by Jeremiah to have been such. "The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit." (Jer. ii. 8.) Such were the causes of the righteous judgments of God, that were poured out in fury upon that people. From the New Testament account, which we possess regarding the spiritual state of Israel, in the days of Jesus, we may conclude, that Jeremiah's complaints, and the terrible crimes, which he lays to the charge of Israel's priests and pastors, in his days, may also be considered as complaints of crimes, laid to the charge of the pastors and priests of the second temple. In the days of Jesus, Israel provoked their God to anger, as their fathers did in the days of Jeremiah. The priests did not say, Where is God? They that handled the law, namely, the Scribes, and Essenes, did not know him. The pastors and prophets, namely, the deceitful Pharisees, transgressed against God, and walked after things "that do not profit."

Had not the prophet Jeremiah then reason enough

to say in the spirit, regarding the high priests and Pharisees, who shed the blood of the Son of God, and nailed the Prince of Glory to the cross, "Jerusalem has grievously sinned; therefore she is removed;" "For the sins of her prophets (viz., the Pharisees) and the iniquity of her priests, who shed the blood of the just in the midst of her?" This wicked and proud sect of Pharisees had perverted the word of God, destroyed his statutes, to make place for their own inventions, and taken the glory and honour that belonged unto Jehovah to themselves. They did so, in order to be able to devour the houses and properties of the widows and fatherless. Surely the Spirit had that wicked generation of vipers in view, when He spake by the mouth of the prophet Jeremiah, and said, "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Though Israel was cured of gross idol worship, during their captivity in Babylon, alas! we see too clearly, how wicked Pharisees constituted Israel's idols, in the time of Jesus and his Apostles. The Pharisees were more dangerous idols unto Israel, during the second temple, than the idols of wood and stone, during the first. One Pharisee tended to bereave the Lord of his honour, more than a hundred dumb idols. The Pharisees destroyed more souls than all the idols of Egypt ever did. The formation of this wicked sect, and the first promulgation of their false and dangerous doctrines, we trace as far back as the time of the prophet Isaiah. "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn aside the needy from judgment,

and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" (Isaiah x. 1-3.) When we compare these verses with Matt. xxiii., we must conclude that Isaiah not only spoke of corruptions existing in his days, but also foretold, in the spirit, the corruptions of Israel at the time of the Messiah's appearance, and their fearful visitation and desolation, of which Jesus reminded Israel, when he wept over Jerusalem, and when he gave instructions to his disciples, regarding the signs of the time of that city's overthrow.

All these fearful visitations and judgments were accomplished as they were foretold; first, by the prophets; and then, by the Saviour, when he stood in the latter days upon earth. All came upon unbelieving Israel, as soon as they had filled up their measure of wickedness and rebellion in slaying the Lord of glory. Jerusalem was destroyed, and her glory reduced to ashes. The children of Zion were compelled to drink the most fearful cup of fury, that was ever administered by the hand of God to a rebellious nation. The beauty of Israel was cast down from heaven unto the earth; Jerusalem's gates sunk to the ground; and her children, for upwards of eighteen hundred years, have been dispersed over the whole world,—a curse and a byeword among the nations. "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he has poured upon him the fury of his anger, and the strength of battle; and it has set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart." (Isaiah xlii. 24, 25.)

That the captivity and spiritual blindness of Israel was to endure for a very considerable time, was foretold by the prophet Hosea. "For the children of Israel shall abide many days, without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hosea iii. 4.) But the Ancient of Days has not left his ancient people without hope in the world. The next verse of the same chapter says, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hos. iii. 5.)

Now, my readers, before we enter into the particulars of Israel's sufferings, during 1800 years of their banishment, let us consider if Israel could, by their own will and power, have preserved themselves all that time as a separate nation. Could Israel have done this, of their own accord, and in spite of all the cruel measures which barbarity invented against them—in spite of dark prisons and stripes, daggers and tortures, fire and water, and all the fearful martyrdoms which they have endured? To this we answer, no more could Israel have done this, than they could have divided the waters of the Red Sea, without the power and will of God. They could never have escaped the fire of all their persecutions, and preserved themselves unto this day, had not the Lord enabled, encouraged, strengthened, and preserved them, for his own purpose, by his Almighty arm. "And yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God." (Lev. xxvi. 44.) "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel;

for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee ; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee ; but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. xxx. 10, 11.) That these promises refer to the Israelites, now dispersed and scattered among the nations, we may learn from verse 9 of last chapter, "They shall serve the Lord their God, and David their king, whom I will raise up unto them." From all this, we see that it was, and is the Lord, and the Lord alone, who preserved Israel, and preserves them still, for His own appointed time, and for the promotion of His glory. Though he delivered Israel into affliction, to be punished for their sin, still He says, "I will not destroy them utterly, and not break my covenant with them, for I am the Lord their God."

The more one is acquainted with the history of the Jews after the destruction of their city, the more will he be enabled to see the wonderful ways of God, and His mysterious dealings with that people. Israel has, for 1800 years, been driven from land to land, and from town to town, and everywhere afflicted, hated, and persecuted. Even these persecutions have been the means, in the hand of God, of preserving them as a separate nation ; first, from mixing with the heathen nations ; and secondly, from mixing with the still idolatrous, but falsely called Christian nations. After the destruction of Jerusalem by Titus, the dispersed of Israel settled in Italy, and in many other heathen countries. Having no king, no Jerusalem, no temple, no altar, no sacrifice, no priests, to fix their eyes upon as before, Israel

began to despair in the lands of their dispersion. They became indifferent to their sacred religion and customs ; and, in progress of time, they enjoyed peace and tranquillity among the heathen. Commercial affairs brought them into contact with the heathen, and Israel was in danger of being amalgamated with the pagan nations of the earth, and altogether lost. This, however, was not according to the secret plan and decrees of the Almighty. He therefore awakened against his people a deadly hatred, and a spirit of persecution, in the nations among whom Israel sojourned. Thus was Israel persecuted, plundered, and robbed of all their substance, and then driven out of the country. They had to wander about, and implore other nations to allow them to settle among them. Scarcely had they time to breathe in their new settlements, to build tents for their little ones, and to find out a "staff of bread," when a greater fire of persecution overtook them than before, and they had to drink a still more bitter cup than the first. Israel was robbed—tortured—pierced—drowned—hanged—burned ; and the wretched remnant had again to flee and seek other lands, where they multiplied for a while, and were again brought forward to the slaughter.

Such was Israel's fate in the first centuries of their dispersion, and such were the bitter cups which they had to drain in Italy, Greece, Arabia, and Persia. A prophecy of Ezekiel was thus literally fulfilled. "And that which cometh into your mind shall not be at all, in that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out from the countries

wherein you are scattered, with a mighty hand and with a stretched out arm, and with fury poured out." (Ezek. xx. 32-34.) This, my readers, one would think refers to a deliverance, viz. Israel's deliverance, by the mighty arm of God. But, if we read further in the same prophecy, we shall see that a still greater calamity was foretold. "And I will bring you into the wilderness of the people (or, of the nations), and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." (Ezek. xx. 35, 36.)

We see now what the Lord meant in his mysterious dealings with Israel. They are still his people, by an everlasting covenant. When the Lord saw Israel's rebellious and murmuring disposition in the wilderness of Egypt, he led them about in that wilderness for forty years, until the wicked and faithless generation was consumed, and their children fitted for inheriting the promised land. When the scattered and captive Jews began to mingle with the heathen nations, to forsake their God, and to join the idolatrous families of the earth, in serving wood and stone, the Lord said, "No, your thoughts shall not stand. As I live, said Jehovah, with a stretched out arm, and with fury poured out, will I rule over you, O Israel." God then took them forth from the midst of those heathen nations with whom they lived, and in whose land they wished to become *naturalized*, in order to serve wood and stone. He brought them into the *wilderness of the nations*, to plead with them there, face to face. He carried them into Spain, France, Germany, Portugal, and other countries. There was no fear of Israel joining these nations, as they were almost all Christian at that time. But these countries soon became terrible deserts and wildernesses unto Israel. When the

first apostolic spirit was lost from among the Christian nations, love and compassion decayed,—humility and benevolence withered,—cruelty, superstition, and barbarism prevailed,—and the throne and ensigns of the Beast were everywhere established. Then the bloody proselyte manufacturers threw open their infernal workshops, and shouted Mahomet's watchword, "*believe or die!*" Israel was in the wilderness of the nations; thousands and tens of thousands were brought to the slaughter. They were destroyed by fire and sword, and by the most wicked and cruel inventions of murderers; and the wretched and unhappy remnant were driven from the land. Spain, the mother of murderers, drank the blood of Jerusalem's children, to an extent which we cannot describe.* France treated Israel not much better, and Germany still worse. In several places of Saxony, traces are still to be found, of the ruins of Jewish synagogues, and burial places;† and tyranny forbids a Jew to dwell in that land to the present day.

Now, let us hear what the Lord foretold concerning such horrid deeds. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury: thou hast drunken the

* When the miserable remnant of Israel was driven out of Spain, they cried and lamented for their little ones, who had been taken away from them. The Spaniards then conducted them into an extensive wood, where they showed them their children hanging upon the branches of the trees, bleeding and strangled to death; but even then did not allow the parents to bury them. The number of these little innocents is estimated at upwards of 6000.

† The citizens of Goerlitz, a town in Saxony, situated on a high mountain, after having plundered the Jews of all their substance, and destroyed more than the half of them by fire and sword, treated the remnant in the following manner: As imprisonment and starvation rendered them unfit to walk on foot, they put them into large casks, which were provided with iron nails pointing inwards. These casks, with the men therein, were rolled down the mount, on which the city stands.

dregs of the cup of trembling, and wrung them out. These two things are come upon thee; who shall be sorry for thee? desolation, and destruction, the famine, and the sword; by whom shall I comfort thee? Thy sons have fainted, they lie at the heads of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God."

"Therefore hear now this, thou afflicted and drunken, but not with wine. Thus saith thy Lord, Jehovah, and thy God that pleadeth the cause of his people. Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which have said to thy soul, bow down that we may go over: and thou hast laid thy body on the ground, and as the street, to them that went over." (Isa. ii. 17-23.)

This prophecy has been literally fulfilled. These nations have drunk the same bitter cup of fury, which they made the poor unhappy children of Zion drink. Did not Spain drink such a cup, as they made Israel drink? Yea, since the time when Jewish blood moistened her land, the sword of the Lord has never ceased to destroy that cruel Spanish race. France has drunk part of her cup; the remaining bitter draught at the bottom must yet be drunk too. Germany paid the greatest penalty of all; desolation and destruction, famine and sword, came upon her, and nearly ruined her, in a seven and thirty years' bloody war.

But Israel's wanderings through the wilderness of the nations, were not yet at an end. When the remainder of the "sheep of slaughter" had been driven out of the above mentioned countries, they wandered from land to land, and settled at last in Poland and Russia. In both of these countries,

they had to pay great sums of money for the privileges of settling there.* Poland was, at that time, a great kingdom, but nevertheless oppressed with Turkish wars. They thus received the Jewish refugees for the large sum of money which they gave them. The afflicted Israelites were now sheltered there, and began to breathe the air of peace for a while; they flattered themselves that this peace, having been bought at a great price, would be of long duration. But they were sorely mistaken. Poland became soon the most terrible wilderness in which they had ever wandered. As soon as the Poles stood again in need of money, and found the Jewish mine exhausted, they invented the most dreadful crimes, and laid them to the charge of that unhappy people. It was the Polish nation, who first gave out, that the Jews used Christian blood in preparing their Easter cakes, at every returning feast of unleavened bread. They maliciously brought dead bodies, and laid them at the doors of the wealthy Jews (or those whom they thought to be so), on the night of that feast; and, in the morning, encompassed these houses with soldiers, before which the dead bodies lay, and dragged the whole families,—fathers, mothers, children, and servants,—before their murderous magistrates, who instantly condemned them. They were burned to death in the open streets; and their persecutors thus availed themselves of all their substance. None of Israel's former persecutions were so bloody, as the continual persecutions which they suffered under that cruel and inhuman race. In

* During their persecutions in Spain, the rich Jews had, in the beginning, sent away a great part of their gold and silver into other countries, to their brethren. They also had, during the persecution, buried a great deal of their substance in caves of the field. This they took with them, when they were driven out; and now it bought a shelter for them in Poland and Russia.

that wilderness was Israel, for more than a hundred years, tortured, burned, and strangled. The most inhuman and cruel means were employed by the Poles, to make their wretched prisoners confess crimes which they had never committed. They tore off the nails of their fingers; they tore out their teeth, they scorched their bodies with hot irons; and cut children to pieces in the presence of their parents. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep, day and night, for the slain of the daughter of my people."

When Jehovah saw that the measure of Israel's sufferings was fulfilled, He took the cup of fury out of their hand, and gave it into the hand of their persecutors. Poland was destroyed, and its lands divided between three mighty kings. The desolation and destruction of Jerusalem came upon that nation. The fierce sword of God's wrath devoured the strongest and greatest part of them. Siberia was been overspread with the bodies of their slain; Austria was dyed with their blood; and the arm of the Lord is stretched out still. Oh! may the Lord have mercy on them, and turn their sufferings, along with those of the Jews, to the salvation of their souls; and may both Jews and Poles turn unto the Lord, and be saved!

We shall now contemplate the last wilderness of the nations through which Israel has passed, and which still continues to be a wilderness unto them, while all the former are now changed into quiet habitations of rest. This last wilderness for Israel is Russia, in which that nation is afflicted and persecuted unto the present day. We shall therefore pass over all Israel's former sufferings in that country, and speak only of their present wounds; even this we shall consider in one aspect only. It is upwards of twenty years, since the present emperor be-

gan to press Jews into his army. This affliction the Jews consider to be the severest of all. The very first victims informed their brethren at home, by letters which they wrote from the distant countries of their slavery, that they would die sooner than be subjected to that bitter lot. Terrified by these tidings of the cruelty and barbarism with which those in the army were treated, especially by their sufferings on account of their religious exercises, the young men at home tried to escape that danger, by mutilating their bodies. Some put out their right eyes, and others cut off their fingers. They invented many other similar and fearful cruelties, only to escape the misery of being taken for soldiers. When the Emperor received information from the magistrates, in every Jewish city, that there was scarcely a young man to be found among the Jews, whose body was not mutilated, he issued a proclamation to seize all children, from five to twelve years of age. It would almost be vain to attempt to describe the calamity which followed, and paint it in its true colours.* Every father and

* To give you an idea of that calamity, allow me to relate the following event. In the year 1841, I happened to remain, over night, in one of the Russian towns. A fearful alarm broke out in the second morning hour, the cause of which I thought to be murder or fire. But my landlord informed me, that the bitter cries which I heard proceeded from the bereaved Jewish mothers, whose children were being seized and taken away to be soldiers. These melancholy lamentations of bereaved mothers, and separated little ones, continued for five hours. After breakfast I was conducted to the house where these children were to be examined, and the strongest of them taken. The lamenting mothers stood outside: their eyes were raised to the sky, and they themselves were waiting to learn the fate of their offspring. Some children, who were rejected on account of their feebleness, came out, running into the bosom of their mothers. The joy on both sides was, of course, indescribable. But the other children, who were strong and well-shaped, were brought out, to the inexpressible agony of their gazing mothers, chained in fetters of iron, by fours and sixes. They were then put into waggons, and guarded by

mother in this country may imagine, what it is to see soldiers coming into one's house, and snatching a child from the bosom of its parents, to separate it from them for ever. Such and still far greater persecutions Israel endures in Russia to the present day.

Such we apprehend to be the meaning and fulfilment of that prophecy, that the Lord was, yea, and is still pleading with Israel, face to face, "in the wilderness of the nations." We now return to the same prophecy in Ezek. xx., and read the last two verses of it. "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezek. xx. 37-38.)

From this passage we learn, first, that the reason of the Lord's pleading with Israel, in the wilderness of the nations, is the same as his pleading with their fathers in the wilderness of Egypt,* and for the same purpose, viz., to purge out the rebels from among them, and cut off the wicked ones in the land of their enemies. Secondly, we see, that after Israel has passed under the rod,* and after the Lord

soldiers: they trembled and sobbed, but were afraid to weep aloud. When the unhappy mothers beheld the fate of their little ones they fainted away. In this state they were carried to their houses, and their children into a far country, where they are lost for ever. Some years ago a sickness broke out in one of the institutions (no doubt from the uncleanness in which they are kept, and from cruel treatments), where these unhappy children of Zion are educated. The physicians declared, that it would cost great expense and trouble to cure them. But the Emperor did not long hesitate what course to pursue. He commanded; and six hundred of these innocent lambs were cast alive into the sea.

* When the owner of a flock of sheep came to pay the tithes unto the Levites, he caused the sheep to pass under a rod, dy'd

has signed his own, he will bring the latter into the bond of the covenant of Jesus Christ, their Saviour. Thirdly, we see that the unconverted will never enter the land of Israel. Israel, then, must be first converted in the land of their dispersion, and then restored to Jerusalem. Thus, from verse 37, we see very clearly, that the Lord will purge out the rebels from among Israel, and cut them off in the land of their "captivity;" and they shall not enter into the land of Israel.

CHAPTER XXXIX.

THE PRESENT STATE OF ISRAEL, IN DIFFERENT COUNTRIES.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge," (Rom. x. 1-2.)

SUCH was Israel's spiritual state, at the time of Paul. They had a zeal of God, but not according to knowledge. Although 1800 years have passed over them in the countries of their dispersion, the spiritual state of Israel is still the same. As one born and brought up among them, educated in all the branches of their literature, and well acquainted with their state of mind, both from former times, and also from five years' experience in a mission station, I am perfectly able to testify with Paul, "I bear them record, that they have a zeal of God, but not according to knowledge." We must, however, tell the reader, before we enter into the parti-

red. When nine had passed through, he struck the tenth with the rod in his hand. All the red signed sheep belonged unto the Levites. Hence the phrase, "And I will cause you to pass under the rod."

culars of this subject, that there exists a great difference in point of character between the German Jews, and those of Poland and Russia. Most of those Jews, who sojourn in Germany and France, and likewise some Hungarian Jews, have renounced their former creed, and joined the nations among whom they sojourn—not only in wearing the same dress, and eating and drinking with them, but also in their indifference to their religion. They began with rejecting the study of the Talmud, and other books and commentaries on the law, exchanging this for the study of the languages and literature of other nations. These, their first steps, were accompanied with great success, as we find already among them numbers of clever and famous Jewish doctors, of various faculties, especially in Germany and France, where some have also acquired great names, as statesmen and editors of different papers and works. But this, their civilisation (as they call it) ended not only in their rejecting their former habits, the ceremonial rites of their religion, and the study of the Talmud and other books of Jewish literature; they also rejected the study of the Word of God, as contained in the Law and Prophets, and thus became infidels altogether.*

* I trust the reader will bear with me, while I relate a remarkable instance of the truth of the above statements. While I was labouring in the missionary field at Jassy, three German Jews one morning paid me a visit. They said, that they did not believe in the foolish doctrines of the Talmud, and obscure Cabala, but only in the Word of God, as contained in the Law and Prophets; and they wished to hear my opinion regarding the Christian religion. One of these, whom in the course of conversation I discovered to be a German Rabbi, asked of me, what I believed regarding angels. I said, that I believed angels to be ministering servants of the great and holy Jehovah, "who makes his angels spirits, and his servants flames of fire." My visitor denied the existence of angels altogether. He maintained, that the Bible makes no mention whatever of angelic beings, and that the above-quoted verse, which I had brought forward,

But such is not the case with those Jews, who sojourn in Russia, Poland, Galicia, and part of Hungary, or with those Spanish Jews, who are scattered over Asia, and many thousands of whom are settled in Constantinople, and other towns, under the Turkish government. All these Jews, and likewise those on the coasts of Africa, preserve to this day their customs, habits, ceremonies, and faith. In Russia, Poland, and Galicia, the Jews wear a peculiar dress, which at once marks them out, even among multitudes of Gentiles. They adhere strictly to the laws contained in Lev. xix. 27, and Num. xv. 37-41, concerning their dress. In their man-

ought to be rendered, "who makes the wind his messengers, and the flames of fire his servants" — for the word מַלְאָכִים (Maloch), signifies "messenger," as well as "angel," and the word רוּחַ (Ruach), signifies "wind," as well as "spirit." Then said I, "who was the *angel* that met Hagar in the wilderness of Beersheba?" "A *man* sent by God to comfort her," my friend replied. "And who," continued I, "were the ascending and descending *angels* of Jacob's ladder?" "Creatures of a dream," my friend triumphantly exclaimed. "Just so; but how do you interpret the passage, 'And the Lord sent an *angel* and brought you out of Egypt;' who was this angel? 'Moses, if you please.'" "Indeed; pray who was the angel that wrestled with Jacob, and was able to bless him? Jacob's lameness surely gave to him, at least, evidence that his opponent was no phantom of a dream. Who was the angel that met Joshua at Jericho, and said, 'I am the captain of Jehovah's hosts?' Who was the angel that appeared unto Manoa and his wife, and ascended to heaven in the flame of the sacrifice? Who was the angel whom David saw standing between heaven and earth, with his drawn sword over Jerusalem? Were all these angels men; were they phantoms; were they Moseses?" My visitors were in a fix. They could give me no answer. They were obliged to throw off the mask of faith which they had unwarrantably assumed, and confess themselves to be infidels.

The German Jews are infidels. With the exception of the Jews in a few towns in Germany, they have renounced the observance of the Sabbath, and in many places circumcision. Thus they resemble Dagon, the Philistine's god, who remained without head and without hands; only the stump of Dagon remained. They are without God, without his Word, without a Sabbath, and without circumcision; only the name Jew remains.

ner of life, and in their ceremonies, they bear the most incredible burdens, not only of the law of Moses, but also of the foolish inventions and exaggerations of their ancient and modern Rabbies. Their different fast-days, lustrations, and washings of hands, the cleansing of vessels, and the peculiar ways of preparing their food, more especially for Sabbaths and feast days; all these exercises are combined with great trouble, cost, anxiety, and, in some measure, self-denial. But Israel, "going about to establish their own righteousness," by the works of a broken law, do not weary under such a heavy yoke, and very willingly, yea, devotedly bend their necks under it. We cannot, however, enter into particulars regarding these things, as they would almost require a whole volume to describe them in all their branches. We shall, therefore, proceed to describe Israel's religious exercises.

The Jews have excellent morning and evening prayers, provided for them by the ancient Rabbies, and written in a pure and poetic Hebrew style. Those of the Jews (and indeed the greatest part of them) who learn only to read the Hebrew, but not to understand it, pray all the days of their life, without knowing the meaning of their prayers, or even what they contain. Even the few, who do understand the Hebrew, and could perfectly express their praises, prayers, and thanksgivings, in their own words, in the Hebrew tongue, still keep to these prescribed prayers and praises, as they ascribe unto them a particular power and influence upon the soul. They therefore always repeat these Rabbinical prayers with great earnestness, yea, with sighs and tears.

The Sabbath is observed by these Jews in a most solemn but peculiar manner. Even the poor and needy among them do their utmost to provide for that day every thing that can make their families

comfortable. Whatever one is obliged to deny himself, during the six days of the week, he takes care to provide for the Sabbath, when all worldly cares and conflicts are absent from his mind. On Friday evening the houses of the Jews are arranged, and made as clean and neat as possible. They are lighted up by many candles, and the tables covered with white linen, and furnished with provisions for the supper. The men go to the synagogue, where they pray and sing psalms and hymns, which were appointed for that evening by the Rabbies of old. They return then to their houses cheerful and happy. When they have finished their praises with their families, they wash their hands, and sit down to supper. There is scarcely a rich and able Jew, who does not invite one or two poor Israelites to his table on the Sabbath-day. These poor Israelites (frequently wanderers) are invited in the synagogue on Friday evening, and they remain over the Sabbath in the houses of their benefactors. Poor and ragged as these may be, they sit at one table with the master and mistress, and are treated in the kindest manner. When the Sabbath is over, they are dismissed with gifts of money, and sometimes with articles of dress, according to circumstances.* During supper they sing some beautiful hymns, and, before rising from the table, they repeat a long prayer. On the Sabbath morning all assemble in the synagogue, men and women; and there is scarcely a single Jew in town who does not appear in the assembly, unless

* We maintain, that there is scarcely a nation in this world to be compared unto Israel, in point of hospitality and open-hearted kindness to their poor. Before every returning feast-day, collections are made, and the poor are richly provided for. If a famine breaks out in the country, no Israelite will starve, for he is provided for. In short no Israelite, who is a stranger, leaves the synagogue, without being asked by his brethren if he stands in need of any thing. If so, he is surely provided for.

illness prevent him.* The Sabbath morning prayers last usually about three hours, and sometimes longer, when circumstances render it needful for the Rabbi and the elders to address the public on church matters. The prayers are divided into two parts, between which a portion of the law is read, with great solemnity, and according to the chanting marks. When they come again to their houses, they spend the greatest part of the day in singing the Psalms of David, and other hymns, which they do even during dinner, between every dish. Their anxiety to keep themselves from every sort of work on that day, exceeds the letter of the law; for the Jew takes care not to tear a thread or break a bone or straw on the Sabbath. As their Rabbies tell them, that it is better to die than trespass in such points, many Jews have lost their lives by refusing to profane that day, by doing any sort of work. A few years ago, four Jewesses lost their lives by refusing to prepare meat for cruel soldiers on the Sabbath-day. The soldiers murdered a mother, two daughters, and a daughter-in-law.

But all this is nothing, when compared with the services of the day of atonement, which is the tenth day of the month Tishreh, and which Jews, in the present day, observe with great solemnity, but without sacrifices. Preparations for this day begin five weeks before its arrival; these preparations consist of additional prayers, thanksgivings, lustrations, and observance of fast-days. During the first and second days of the month Tishreh, the Jews observe the feast of trumpets; the greater part of these two days is spent in the synagogue in devotional exer-

* The Jewish synagogues are open during the whole week, in the mornings and evenings, for public worship, and very well attended. But even those careless members, who may neglect to visit them during the week, would not be absent on the Sabbath-day.

cises. The following days are generally observed as fast-days, so much so, that, on this occasion, many a Jew injures his health. On the evening of the ninth day of that month, every Jew brings a large wax candle into the synagogue; the candles thus brought are all lighted in the synagogue, so that upwards of a thousand candles may be seen burning there, during the night and day of atonement. The Jews from the villages come with their families into the cities, to celebrate that day. At sunset, all assemble in the synagogue—the males in the lower parts, and the females in the galleries, or in an adjacent building, which has small windows in the partition wall, that separates it from the synagogue, in order that they may hear the worship. All wear dresses of white. The weeping and lamentation begin in the houses, and they go wailing to the synagogue, where they fall on their faces, crying because of their sins. Father, mother, and child, strike their breasts, and confess their transgressions. There is no cheek dry—no heart unmoved; an air of sorrow pervades the temple; a dark shadow of fear and trembling seems to move between the flames of the candles, whose number adds solemnity to the scene. Oftentimes have I seen persons in authority enter a synagogue out of curiosity, to witness the solemn and heart-rending services of the Jewish atonement night. Oftentimes have I beheld such men melt into tears, when they looked upon the scene of anguish, that lay before them. Oftentimes have I seen their illustrious ladies, when no longer able to endure the harrowing sight, loose all controul over their feelings, and immediately leave the awful place.*

* Oh my Christian readers! it is impossible for me fully to describe the solemn services of that night of atonement. Could you only see what I have witnessed, you would see a blind sin-

The Jews remain in the synagogue during the whole of that night, singing hymns, and praising God. The aged and weak go home at midnight, to take a few hours' rest. At daybreak, the whole congregation is again assembled, and the weeping and confessing of sins are again renewed. In the afternoon, while the precentor reads the history of the ancient ceremonies of the day of atonement, in the temple at Jerusalem,—of the high priest's entry into the Holy of Holies, to reconcile Jehovah to his people Israel by the blood sprinkled on the mercy-seat; while he speaks of the destruction of Jerusalem, and of the calamities and persecutions, which have come upon the Israelites since, the synagogue is filled with mourning and lamentation. He then cheers the people, by recounting the glorious promises, which they still have in the Word of God. The congregation close the services of that day with prayer and praise. When the moon rises, they retire from the synagogue, and sing their new-moon song of joy in the open air; they shake hands with each other, and all differences are forgotten on that solemn day. The people then retire to their respective places of abode, in perfect confidence that their

ner indeed, but still a sinner, humbly confessing his guilt. You would see what a blessing it would be were these poor, blinded, and broken hearted children of Zion, to behold their bleeding Saviour, and to come unto Him, that He might wipe away all tears from their eyes. You would see your duty towards those weeping Israelites, in a clearer light than heretofore. Then, indeed, would you know what you are called upon to do for those lost sheep of the house of Israel, who grope about the walls of Zion in darkness—who have no light from on high, by which they may discover the watchmen on the tower, inviting the thirsty to partake freely of the waters of life.—who surround the temple of God, but are struck with spiritual blindness, and can find no door whereby to enter there, and behold the burnt-offering altar, and Jesus Christ, the Mediator of the new covenant. And then, indeed, Christians would not be so ready to judge of the character of a nation, from two or three individuals, who are not deserving even of the name of Jews.

sins are pardoned. On the same night, they begin to build tents for the feast, which takes place four days after, and which they observe, by dwelling eight days in tabernacles, in remembrance of the tabernacles in the wilderness. This feast they observe by taking the fruit of goodly trees, branches of palm trees, and willows of the brook, and rejoicing before the Lord their God seven days. (Lev. xxiii. 40.)

These Jews look forward to the coming of the Messiah with feelings of the greatest anxiety. Their Rabbies are particularly careful in keeping them in expectation of such an event, from century to century, from year to year; and they exercise great ingenuity in managing those poor and blind believers, who sometimes become impatient for the arrival of the much-desired period. As in all matters of religion these Israelites exercise a great zeal of God, but not according to knowledge; so they expect the Messiah to come as a carnal prince, as a mighty warrior, who will subdue all the kingdoms of the earth, and give their wealth and substance to the Jews, and restore that people to Jerusalem, where he will rule as a universal Emperor.

The difficulties with which Christian missionaries have to contend among that nation are manifold. 1. Missionaries have to contend with the fearful account of Jesus promulgated by the Rabbies—a poison which every Jew imbibes in the earliest years of his youth. 2. They have to contend with the blood-thirsty character attributed to Christians, on account of their heartless cruelty throughout many centuries. They are called upon by the Jews to remember the Crusades—to remember Spain—to remember France—to remember Germany—to remember Russia, and other countries, bearing Christian names, where the children of Israel have suffered and

bled. "How," they ask, "can we believe in a Jesus, whose followers have shed our blood like water, and persecuted us with more relentless hatred, with more murderous cruelty, than the heathen did of old?"

3. The Jews cannot look upon image worship, but with sentiments of the very greatest abhorrence. Unfortunately these Jews, of whom we now speak, live in the midst of nations whose churches are embellished with graven idols of every description, and whose very highways are not destitute of stumbling-blocks of wood and stone. When a Jew beholds Christians kneeling before an image, in humble adoration, he says, "these men are worse than the heathen, because they blaspheme, bearing the name of God upon their lips." When to this idolatry we add the shameless and immoral conduct of those Christians, falsely so called, we need not be surprised, when we hear the Jew saying to the missionary, "Look at these men: they are the followers of that Christ whom you recommend unto me as the promised Messiah—as the Saviour of my soul."

The missionary's first work, therefore, when he comes among these Jews, is at once to produce the New Testament. He will thereby be enabled to show them, that their persecutors and these immoral image-worshippers are not followers of that Christ, of whom the New Testament speaks. It is usual for the Jew, after having read this book, to ask, if Christians actually do exist, who practise the doctrines contained therein? In this case the missionary must give him a full account of the history of that book;—how it once fell, along with the Old Testament, into the hand of Satan, and into the power of darkness. We have often seen Jews, perfectly amazed to hear that the very imprisonment of that book, for so many centuries, was the sole reason of their persecutions and blood-shed,—that the deli-

verance of that book cost the Protestant world more blood, affliction, suffering, and persecution, than both the destructions of Jerusalem and the persecutions, which followed, cost the Jews. But we must never forget that the conversion of souls is the work of the Spirit, and not of man. Of this truth the missionary has abundant evidence, from the difficulty of impressing upon the Jewish mind, the divinity of Christ, and the mystery of his atonement accomplished on the cross. All human argument is here found to be of no avail. The strongest and most irresistible proofs, which can be deduced from the most expressive passages of Old Testament Scriptures, such as Isaiah liii. Dan. ix. 24—27, &c., are found to make no impression upon the Jewish mind, obscured, as it is, by poisonous commentaries and superstition. Isaiah liii. is applied by the Jews to themselves, as a nation suffering for all other nations of the earth; this meaning they put upon all Scripture passages, that speak of the sufferings of Christ. If you assail them with such passages as Daniel ix. they will say, "Oh! these are sealed passages; they are beyond human comprehension."

The Lord, however, promised to take of Israel one of a town and two of a family, and bring them to the heavenly Zion. Of the fulfilment of this promise we have had ample proof. Those that have been taken by God, and regenerated by his Spirit, have also been sanctified and consecrated unto Jesus their Saviour. Like the Apostle of the Gentiles, they are ready to risk their lives in the service of their Divine Master, and, if necessary, to seal their testimony with their blood. They yearn for the conversion of their brethren, who lie in darkness, and are without hope in the world; their "heart's desire and prayer to God for Israel is" that they may be saved. This is the great Jehovah's work. It will

be accomplished, not by power, nor by might, but by the influence of the Spirit of God. The Lord himself has vouchsafed to repair the tabernacle of David, and in his own time he will hasten it.

CHAPTER XL.

ISRAEL'S FUTURE PROSPECTS.

IN this last chapter we shall proceed to examine the future prospects of Israel, according to the promises given unto them in the Word of God. We shall see that Israel is not to remain for ever in their spiritual blindness, nor in perpetual ignorance of the great salvation by Jesus Christ, the Saviour of the world. A ray of the Sun of Righteousness is yet to shine upon that people, and shew them the glory of the Lamb of God, who sits on the throne of David—a king for ever.

When Moses, the kind shepherd of Israel, foretold their future end, and the fearful consequences of their disobedience to the commandments of God, he addressed Israel in the following words:—

“I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it;..... And the Lord will scatter you among the nations, and ye shall be left few in number among the heathen, whether the Lord shall lead you..... But from thence thou wilt seek the Lord thy God, and thou shalt find him, when thou shalt seek him with all thy heart and with all thy soul.” (Deut. iv. 26–29.)

This prophecy is repeated by Moses in another place, thus:—

“And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations

whether the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul: that the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul that thou mayst live." (Deut. xxx. 1-6.)

From these two passages we see clearly that the time must come, when Israel will return unto the Lord their God. Their conversion must take place in the lands of their dispersion. "And from thence" (from the farco untries) "thou wilt seek the Lord thy God, and find him." When Israel is converted, the Lord will restore them to Palestine, their fathers' possession. There he will plant them again, and do them good. This is confirmed again in the prophecies of Isaiah, where we read as follows:—

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant [of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah xi. 11-12.)

The reader of the last-quoted chapter will see that this prophecy, regarding the restoration of Israel, cannot be applied to the Babylonish captivity, for all the preceding verses speak of the Messianic age. The 11th verse of that chapter speaks of the fulness of the Gentiles being brought to Christ, and gathered under his glorious ensigns. Then follow our quoted verses, which speak of the gathering in of Israel. Another pro-

phcey in the same book speaks to the same purpose, and is as follows :—

“ But Zion says, Jehovah hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. . . . The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me, give place to me that I may dwell. Then shalt thou say in thine heart, who has begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought me these? Behold I was left alone; these, where had they been? Thus says the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.” (Isaiah xlix. 14-16, 20-22.)

Prophecies of the same character abound in Isaiah. Let the friend of Israel read chapters lx. and lxi. of that prophet, and he will find irrefutable proof of Israel's future salvation and literal restoration to Palestine. We shall quote only one passage more from the last chapter of Isaiah, in which we read—

“ And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.” (Isaiah lxvi. 20.)

The prophet Jeremiah speaks to the same effect—

“ Behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.” (Jer. xvi. 14-15. Again: “ And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.” (Jer. xxiii. 3.)

If, my readers, we examine carefully the eight first verses of the last quoted chapter, we cannot

(without violating the Word of God), explain it in any other way, than as fortelling the final and literal restoration of Israel, after their conversion to the great Shepherd and Bishop of their souls. The prophecies that speak good concerning Israel are so numerous, throughout all the books of the prophets. that even a tenth part of them would be too much to quote in any book. We take only one passage more from the prophet Zechariah, in which we read as follows :—

“ Thus saith the Lord of hosts, if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.” (Zech. viii. 6-8.)

Now, my Christian readers, we are persuaded that none who know and value the Word of the living God, as the Word, by which light was brought out of darkness, will, or can doubt, that these holy, firm, and unmistakeable prophecies of the inspired servants of God, and those promises of the true and Almighty Jehovah, must be literally fulfilled. Israel, once the chosen people of the Most High, are still living monuments of the glory, truth, righteousness, holiness, and faithfulness of Jehovah Sabaoth. He has mysterious intentions in regard to Israel, and mighty plans in his everlasting counsels. When His time has come, He will hasten the fulfilment of his designs. If this be marvellous in your eyes, in mine, yea, even in the eyes of the poor blinded Israelites, who are at present the “prisoners of hope,” should it be marvellous in the eyes of Jehovah, who changed chaos into a mighty universe by the breath of his mouth? The time will come,

and come it must very soon, when Israel will awake from their long slumber, and see that that Jesus, whom they have pierced, is their God and their Saviour. Then will Israel mourn, and be converted; and their conversion will be "life from the dead," both unto themselves, and unto all the children of God, throughout the world.

"The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away," (Isaiah li. 11.) "Thus saith the Lord of hosts, in those days it shall come to pass that men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you," (Zech. viii. 23.)

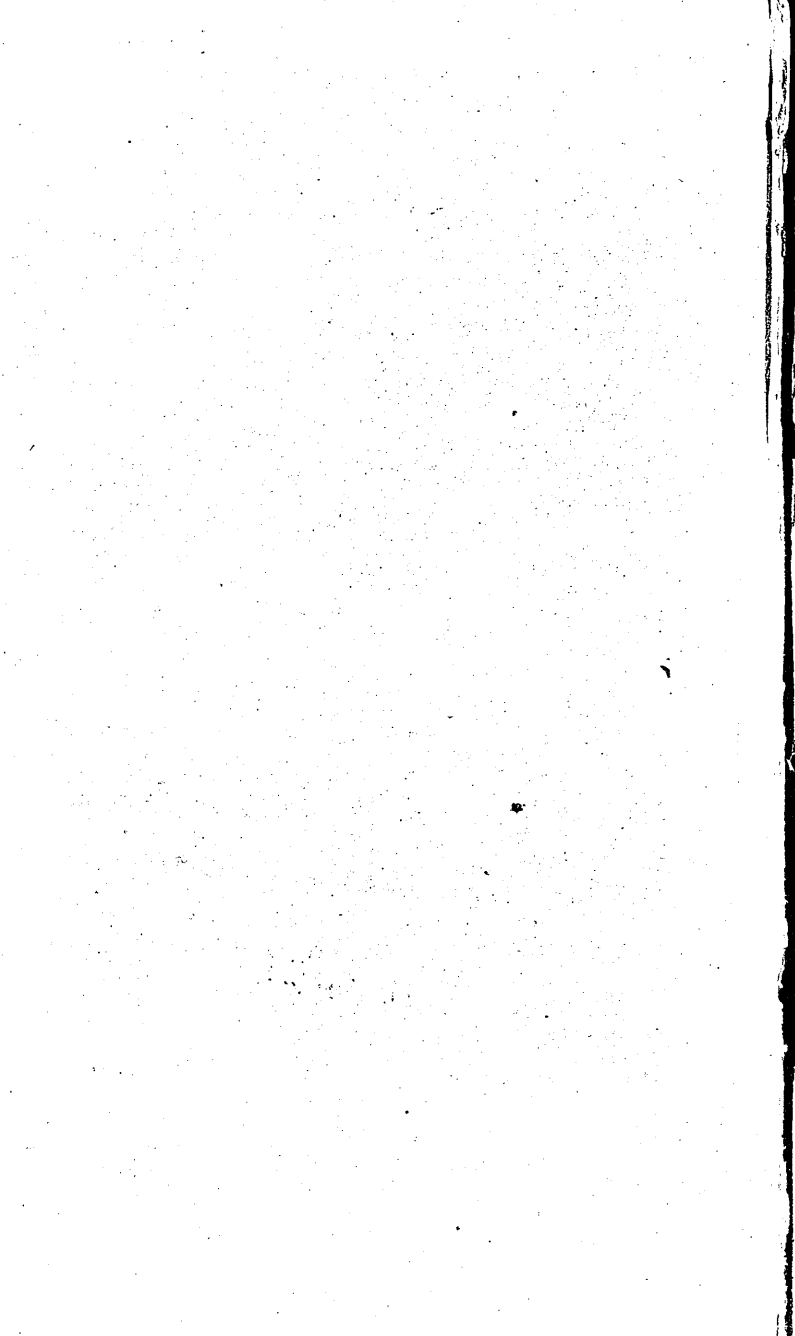
Israel will be gathered in with the fulness of the Gentiles, and shine in their own land, as the glory of the Christian world. They will send missionaries to the uttermost parts of the earth, and the Spirit of the Lord will crown their labours of love with brilliant success. "And I will set a sign among them, and will send those that escape of them unto the nation, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my name, neither have seen my glory; and they shall declare my glory among the Gentiles," (Isa. lxvi. 19.) Then shall the ends of the earth remember and turn unto God; then shall all people, nations, and languages come and worship before him.

In these latter days the Lord has been preparing the way for the salvation of Israel. In those countries, over which that people are dispersed, he is gradually removing those barriers, which heretofore prevented the spread of the gospel of Christ. When his eternal purposes, concerning his people in the lands of their exile, are once brought to perfection,

he will send labourers among them, to win their souls to Christ. He will pour out upon the children of Jacob the spirit of grace and supplication; and they shall see Jesus, the Prince of Glory, and tremble at his love.

“In these days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten,” (Jer. l. 4.)

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